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SERMONS; AND TRACTS

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U P O N

VARIOUS SUBJECTS.

SERMONS AND TRACTS



VARIOUS SUBJECTS

SERMONS; AND TRACTS

UPON

VARIOUS SUBJECTS;

LITERARY, CRITICAL,

AND

POLITICAL.

VOL. I.

By the Rev. RICHARD LICKORISH, M. D.
Late of LINCOLN COLLEGE, OXFORD. ←

*"Who noble Ends, by noble Means obtains,
Or, failing smiles in Exile, or in Chains,
Like good AURELIUS let him reign, or bleed
Like SOCRATES; that Man is GREAT indeed."*

POPE.

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SERMONS AND TRACTS

VARIOUS SUBJECTS

LITURGICAL AND CATECHETICAL



THE REV. RICHARD DOUGLASS

OF THE CHURCH OF ENGLAND

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THE REV. RICHARD DOUGLASS

OF THE CHURCH OF ENGLAND

" I Estimate learning far, far beyond all that Wealth can purchase, or the Prerogative of a Prince bestow. It is, in Fact, the first and greatest of all earthly Blessings. But in contrast with FAITH, and VIRTUE, and a BLESSED IMMORTALITY, it's Glories fade, and totally disappear."

" Faith, Virtue, and a blessed Immortality form the first Desire that animates my Heart. Learning claims my next Regard, then Liberty, then Health, then Competency. And this I conceive to be the Scale of human Excellence, the Consummation of human Felicity. Beyond this, there is no real Good. Under the Influence of a Delirium, perhaps, a Christian Philosopher may sigh to be—*Stuck o'er with Titles, and hung round with Strings.**—But in his lucid Intervals, he will despise such vain and imaginary Distinctions."

ARISTARCHUS; OR, THE PRINCIPLES
OF COMPOSITION.

* Pope.

I have been thinking of you
often and wondering how you
are getting on. I hope you
are well and happy. I have
not much news to write at
present.

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T H E
P R E F A C E.

WHEN the first sheets of this volume were sent to the press, I did not intend to have enlarged it to its present size. About half only of what it now contains was then written. Giving way to my thoughts it has now extended itself to the bulk in which it is presented to the Public.

The Political Dissertation which follows the Discourses, I originally
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intended to have comprised in a smaller compass, so that it might with propriety be added as note to that part of the Discourses to which it alludes. It has however increased so much that had I been at first aware that I should have suffered my thoughts to have carried me so far, I should have added it, not in the form of a note, but in that of a distinct Essay.

I was prevented therefore by these circumstances from making this first volume assume in every part the regular form of Tracts and Essays; but those who will dispute about words must be possessed of frivolous

ous and censorious dispositions indeed. The second volume shall not however be liable to this objection, as what will be contained in it, shall be more strictly arranged and more regularly disposed under the above proper and distinct divisions.

The other observations which I intended to subjoin to this first part, are likewise I perceive growing into too large a compass to be added in the manner I at first intended they should to this present publication. If I can find sufficient leisure, and my uncertain state of health permits, I most probably may at some

future period continue my plan and publish in distinct Essays what I at first designed to have made a part of this present volume.

The next volume therefore will consist of observations completing what I wish to say respecting the nature and design of Poverty and Riches; shewing that the greatest men in every age have never considered the *meer* possession of wealth to be a foundation for respect, nor imagined that any real dignity or consequence arose from it, or from the vain splendour, pomp, and parade, with which it is attended, and which dazzle the astonished mul-

multitude, while real merit is too often disregarded, because unaccompanied by such external trappings, which take away all attention from the *man*, to place it on his meer *outside*. But my design respecting this is sufficiently explained in the Preliminary Dissertation.

Another part of the next volume will consist of brief observations on the study of physic; the learning necessary for a physician, with remarks on the many advantages to be derived from the study of the writings of the Greek physicians, and particularly of those of Hippocrates, which many moderns, and among

them we find the name of a late physician, of the first eminence, Dr. Cullen*, censure as useless and as affording no valuable information.

It is likewise my present design, should the circumstances before mentioned allow me to complete it, to add some short remarks upon the importance of Agriculture, and upon the attention which in the civilized ages of Greece and Rome was paid to it and to its professors, but which it is very far from experiencing in this certainly wise and enlightened nation.

It is likewise my intention to correct

* See his Treatise of the Materia Medica, Vol. 1.

rect and improve a small treatise I published some few years ago, before I was twenty one years of age, and to republish it in this state as a part of the ensuing volume.

The Tract which I allude to is entituled, *The Study of the Scriptures recommended. Being an Attempt to illustrate the beauty of some parts of Scripture; particularly the Song of Moses in the 32d chapter of Deuteronomy: and the Epistle of St. Paul to Philemon. With an Endeavour to vindicate that passage in the 9th chapter of Romans, where the Apostle says, " he could wish himself accursed from Christ for his brethren," against the interpretation of Dr. Bandinel.**

* This Tract met with a very favourable reception
among

If I carry on my present design I shall, likewise most probably, add observations upon other subjects of some consequence and importance.

I desire not to be thought to make any *absolute* promise respecting this future volume, as my health, and many engagements, together with the prosecution of my private studies, may not afford me proper leisure

among the learned, and among those whose good opinion was truly valuable. The Critical Reviewers spoke of it in terms of praise and approbation. See the Critical Review, Vol. 53d. p. 475. As I am aware of no impropriety in quoting their remarks, I shall (as I have mentioned this circumstance) transcribe them in this place.

“ This publication” say they “ appears to be the production of a young writer of taste and learning, who is of a serious turn, and occasionally employs his time in the study of the Scriptures.”

sure to attend to my present intention in this respect. Besides too the following sheets may not meet with that acceptance from the world, as to warrant my continuance of this undertaking.

But independent of these things, other circumstances may occur, which may prevent the execution of designs the best formed, and of plans the best concerted. Nothing indeed is more easy than to devise schemes, which promise to be useful to mankind, and pleasing to him who formed them. But, alas! how impossible is it to foresee whether life as well as other accidents will
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permit them ever to be perfected by putting them in practice.

With regard indeed to leisure, the business in which the author is at present engaged, (for an account of which see the Preliminary Dissertation p. 5.) leaves him no superabundant time to attend to his studies and to the pursuits of literature in the manner he would wish. Too much time, he is confident, he already devotes to this purpose; and he anxiously prays that good and gracious Being, who is the author and preserver of his life, that amidst that secular business, which he, (though a clergyman,) finds it necessary

fary to engage in on account of his family, he may yet find time to attend to his studies, and to the pursuits of science and literature; pursuits which have always been his chief pleasure, and in prosecuting which he hopes he may be permitted to say, he has spared neither pains or labour.

Should it ever be the will of Providence that the author should be removed into another situation, where, unincumbered with much business of this nature, he may discharge the duties of that profession for which he was educated, and to qualify himself for which, he will
say

say (however it may favour of *boasting*) no labour has been wanting, no assiduity omitted, or exertion been left unemployed: *—should he be ever placed in this situation where he can devote himself entirely to the discharge of his office as a clergyman, and to the business of literature in general, as Providence has graciously bestowed on him an active mind, which cannot endure indolence, or rest satisfied without some object upon which it may exert itself, he hopes and trusts that, with

* He does not mean to say that he has profited, or made advances in literature in proportion to his labour; but he has certainly done his duty in not neglecting, but in *striving* to cultivate, the talents, however humble they may be, with which it has pleased Heaven, in its great goodness, to bless him.

with the blessing of the Almighty, he should do his endeavour to be useful to mankind and to promote the best interests of religion and of literature.

My remarks, (to speak again in the first person) respecting the ordination of improper persons into the Church, were more immediately caused by a recent instance of this nature, of which, as I in all cases (without proper occasion) detest personality of every kind, I shall be excused from mentioning any particulars. I have therefore only spoken of this circumstance in general terms.

I have been so far from meaning to direct any of my censures on a business so truly disgraceful, to any individual whatever, that I have applied them equally, and intend they should be equally applied, to every one who has come into the Church through motives meerly selfish, mercenary, and mean. I have been cautious in saying any thing that will extend to one more than to another. But I own myself shocked at seeing the Church *robbed* in this manner, and its profits lavished with so unsparing an hand on those who have no claim to them, while *meer* merit and *meer* learning may starve unpitied, unbefriended
and

and neglected. Oh Religion! (if thou art not an imposture, or an empty name, as many from such circumstances might be led to conclude thou art!) permit it no longer to be said, that the salaries which should maintain thy regularly appointed ministers are bestowed on the illiterate and undeserving;—bestowed on those who already live in opulence and riot in luxury, and on those who come into the Church, as they would enter upon a common trade, solely for its riches and emoluments; And whose only merit is the possessing of friends who can prostitute the salaries of the Church for the above wretched

pur-

purpose of conferring riches on their friends, while a man of learning and merit, without this advantage may beg his bread, if he cannot earn it by some other profession.

While religion and the Church is so much injured and disgraced by merit being neglected, and preferments being bestowed on those only who can make interest for them, may we not expect that if any thing should ever destroy our excellent Establishment, which is built on the foundation of Christ and his Apostles, that it will be this very circumstance? Were this cause removed, and a proper open left for
merit

merit to be rewarded, the dissenting interest and all opposition to our Church would feel a shock that would soon overthrow them.

But at present it is justly said that the Church of England in many respects seems instituted to furnish *places* for those alone, who are the particular friends of the patrons of preferment. It cannot, it may be said, be established for the sake of religion, as then it would hold out encouragement to those, who have religion at heart, and who have prepared themselves to teach it by the necessary qualifications of learning, acquired by hard and diligent study, and who ought on that account

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to find a maintenance in it. *The labourer, we are told, is worthy of his hire.*

These persons who have devoted their lives to the service of the ministry, suffer a very serious hardship at finding themselves thus neglected, and at discovering, when it is too late, that all the labour which they have undergone in study, and all the literary and moral qualifications which they may possess, will not procure them advancement in the Church, nor gain them one of its lowest offices.

The meer student who possesses no qualification besides his learning
to

to recommend him, may expect to be addressed in some such manner as the following, should he apply to some patrons of preferment to befriend and support him. — You seem, Sir, more acquainted with your books than with the world; more conversant with the maxims of Greek philosophers, than with those of Lord Chesterfield; in short, Sir, you carry with you more of the *rust* contracted in your study, than of the qualifications bestowed by the graces, which alone render a man fit to make his way and his fortune, through life. Can you, Sir, be the first in a fox-chace, and instead of unfashionable Latin and

Greek, can you furnish us at table with something more lively, more animated and chearful?

You trust, Sir, it seems, to your merit and to your labour in the cause of religion and learning!—The vainest thing in the world!—St. Paul worked with his own hands, and so good an example as that of St. Paul may surely be followed by yourself. I have however no doubt but that you really do serve and promote the cause of learning and religion; but know, Sir, that I can't consider these things as sufficient reasons for me to bestow on you a living. —

— is

—— is as hearty a fellow as ever lived.—

He does not, I believe know much about what you call learning, for I never catch him poring over those stupid authors of antiquity, of which you scholars have always so much to say.—But, egad, he has much more useful qualifications. He knows all the new plays that are in fashion, and not a new novel of any consequence escapes him. Besides this, he is a very clever fellow. He has more jokes in his head, than Joe Miller ever was acquainted with. He'll sing me a hearty song after dinner, when I'm inclined to be sleepy, or when I

want a little relaxation or amusement. With all these abilities my Lady —— says he makes the finest bow of any man she ever saw, and she's sure that this qualification will one day make him a Bishop.—Latin, Greek, and Theology!—the most useless things in the world! Commend me, Sir, to that fine fellow (I warrant you he was the first spirit of the age) who set fire to some large library* a thing which I
heard

* The city of Alexandria (the Capital of Egypt) was famous and distinguished upon many accounts. But for nothing more was it remarkable than for a large and noble library, which the Ptolemies at an immense expence had erected there. It was filled with books collected from every part of the earth. In procuring them, no pains nor expence however great and immense, had been spared by the assiduous collectors.

heard much talk about when I was at school. If all the Latin and Greek books in the world had been there, it would have gloriously increased the blaze.—Never, Sir, was there a fire supported by so much learning! It was indeed a *learned fire*!—In short, Sir, I have promised my old friend I have been speaking of, to do something for him, if we can but contrive to get him into a black coat.—But they tell me that

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In the seventh century an unlettered and ignorant brute in a human shape, known by the name of the caliph Omar, ordered this grand collection to be burnt. To give the reader some idea of the great quantity of books deposited there, it is said, that for the space of six months these volumes furnished fuel for the four thousand baths which were erected in that city for the health and convenience of its numerous inhabitants.

our Bishops are such unfashionable, ungentlemen-like creatures, as to think it necessary that a clergyman should be a man of learning. If that should prove the case, as I am told it will,—why he must look out for some other occupation.

Besides this, to tell you something as a secret, the King himself is not in some things so good a man as he should be. He is one great cause of what I have been speaking of. For the finest fellow in the world, the man that is first at a chace, or can figure it away best at an assembly;—in short, Sir, Chesterfield himself without learning

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ing,—aye, and I am informed, without a good share of it too, would never be made a Bishop. They tell me he regards learning and piety in this respect before every thing else. For he has by some unaccountable means or other got it into his head, that these qualifications are the best ornament and the best support of religion and of the Church. And consequently he promotes these men to the first and highest offices in it. But were I a clergyman, I should think the best support of the Church a good finecure of six or seven hundred pounds a year. What could Dr. Priestley, and all the other dissenting Doctors
with

with him, do against a Church so strongly fortified *without* as this would be.—In short, Sir, had I and my Lady —— the patronage of all the preferments in the Church, you should soon see it filled with fashionable and fine gentlemen, instead of your dull, stupid fellows, with heads indeed brim-full of learning, and what you call good moral characters, but who, Sir, in your companies of the greatest fashion would appear the strangest and most uncouth creatures in the universe.—Take them only from their books and their studies, and they don't know, as Swift, I think, says (and I used when I was at school to be able to

to read a little of this author) to say,
—‘bo to a goose.’*—

Be-

* “ A scholar when just from a college broke loose,
Can hardly tell how to say, bo to a goose,
Your Novids and Blutarchs and Homers, and stuff,—
Egad they dont signify this pinch of snuff.
To give a young gentleman right education
The army’s the only good school in the nation.”—

SWIFT.

So it seems think those who first enter the army, and would then endeavour to get admitted into the Church. The conduct of the present Bishop of this Diocese, who with firmness and dignity refuses to ordain these *deserters* from the army, and others who are not properly educated and qualified, has been noticed by me in my work, and deserves the highest commendation. Other Bishops I am well convinced do the same, but by residing in this Diocese I have had an opportunity of knowing a late instance or two of this conduct in the worthy prelate I am speaking of. He will not permit the Church to be scandalized by those wretched hirelings, who would come into it solely for *what they can get*. I do indeed much wonder how any man of true dignity and genuine honour, (with these people I put religion quite out of the question, for were they in an heathen country they would become Priests of Jupiter, or of Saturn—take care, I beseech you, not

Besides too my friend —— does badly in the army, he shall for form sake take a degree, and as he befriended me in a certain election, I must make him some reward for his

to read Satan,—if they were but well paid for it)—I much wonder, I say, how any man of real honour can wish to assume the sacred office of a clergyman from such paltry motives as the sake of gain, which, together with his being uneducated and unqualified for this office, reflects on him so much disgrace with every person of the least religion, sense, or reflection.

As to myself, I do firmly declare and believe, as far at least as I can judge from my present feelings, that had I obtained ordination in the circumstances and situation I am alluding to, I should, as soon as I came to reflect upon it, make haste to retire from an office, of which I should be ashamed to discharge the duties.—I should, I think, blush at being apparelled as a clergyman, when I recollected how unqualified and unfit I was to be one, and when I reflected that I was induced to aspire after this profession, solely for the sake of—*filthy lucre*, and not upon account of religion, or a wish to benefit mankind by explaining to them its important doctrines, and teaching them its great duties and precepts.

his friendship and civility. And provided he can but manage with the Bishops, which however I am much afraid of, for the lad had always too much spirit to become a scholar, my second living I must give to him.

Those who know any thing of the mode in which preferments are bestowed, know that what I have said is too true. But, as I have elsewhere mentioned, such is the zeal of our present Bishops, that merit of the above kind, however recommending it may be to some patrons of preferments, will not *do* with them. But such instances have
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however happened so often as to do a serious injury to the cause of religion, to the cause of learning, and to the best interests of the Church.

And were it not for the care and vigilance of the Bishops, instances of this kind would be very frequently occurring. But should such a circumstance happen but once in a century, it inflicts a deep wound upon religion, upon the church and upon learning.

I have expressed myself warmly on this subject, because I am scandalized at seeing religion thus profaned, and the sacred office of a minister

nister thus held up to the ridicule and contempt of the whole world.

But I am anticipating in what I am now saying, my remarks on this subject in the body of the work.—

I therefore forbear in this place to say any thing further upon this matter, which is however deserving of the serious attention of all sincere friends to religion and to learning.

My first Discourse where I have spoke of the French Revolution was composed and preached in in August 1790. The Political Dissertation which follows the Discourses is meant to explain (as I have therein mentioned) some mis-

re-

representation of my sentiments contained in the first of them. What I there said of this important event, (I mean the Revolution in France) extends to this event in general, that is to the recovery of their liberty and to the overthrow of a cruel and horrid despotism.

I mean not, as I have mentioned in my Political Dissertation, to say any thing respecting any transactions subsequent to these events. With other things that have happened in France, I have neither leisure, nor inclination to say any thing. Besides this, I have in the above mentioned Dissertation, given
other

other reasons why I decline at this time any discussion of these matters.

I have therefore only to desire that what I have in general terms said of this nation regaining by a noble and brave struggle the liberty due to the human race, may not be any ways misconstrued, or be made to apply and extend any further than I have myself applied and extended it.—That is, to their emancipation from slavery, and to the general recovery of their liberty*.

I would have all mankind be made happy, and I would have every nation left to the management

* See Political Essay, p. 309, 310, 311, 312.

ment of its own affairs. If one nation takes upon itself to dictate to another, that other nation has the same right to dictate in its place, and of course a foundation would be laid for continual wars, and for the constant destruction of the human race. The dominion, of one country over another is one of the worst species of tyranny!

Were I writing a professed Discourse upon Government, I would hold out the English Constitution (freed from its defects and abuses) to the imitation of every country. A government by a King, Lords, and Commons,—in short a limited monarchy

narchy in this mixed government, I look upon for many reasons (some of which I have related in my political Essay) to be the government best calculated for this kingdom; and I am apt to think that no better can be devised for the happiness of mankind in any part of the world. But as Englishmen at the glorious Revolution, which fixed the present illustrious family upon the throne, adopted that form of government which they thought best suited to their circumstances and situation, so likewise has every other nation the same right to set up that mode of government which they think will most conduce to their hap-

piness and advantage.—For this I conceive to be an indisputable truth, that all government is for the mutual benefit of all parties; and that that form which contributes most to the happiness of the human species is every way the best and the most excellent.*

As

* Some may perhaps be surprised, that when I was lamenting in p. 318, the horrid massacres which have taken place in France, I expressed no indignation, nor indeed took any notice of a late unfortunate and melancholy event, which has so much affected all Europe. I think it proper to inform those who may expect I should have then paid some attention to this circumstance, that when the Political Dissertation was written, that event had not taken place. As I have accidentally noticed the melancholy fate of the unfortunate Louis, I shall now only remark concerning it, in the words of Mr. Fox, that out of France, “there is not throughout Europe one dissentient voice concerning it.”

See *A Letter from the Right Honourable Charles James Fox to the Electors of Westminster.*

As in quoting Greek writers I have in great measure omitted the accents, it may be necessary, since most Greek books even of modern publication, still retain them*, to alledge my reasons for neglecting them,

The Greek accents, although so much retained, are known to the learned to be entirely useless. They answer to the moderns no one purpose whatsoever. The ancient Greeks themselves never used them. They are not found in any old in-

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* As an instance however to the contrary there have appeared from the Clarendon press at Oxford, some excellent and splendid editions of Greek authors with the accents omitted.

scriptions or on antient medals, and the manuscripts of antiquity are entirely without them.

I wish at this time I had entirely omitted them, as it may seem rather singular some times to use them, and some times to neglect them. The truth is, that in the first quotations I thought of regularly retaining them; and I have now and then throughout my work, in compliance with common custom, added them occasionally by way of distinguishing the different senses of words which are homonymous, &c. but, as Dr. Foster says, "it is certain this difference may be discerned without any such helps."* I

* Dr. Foster on Accent and Quantity.

I have likewise when I thought proper made use of the circumflex accent by way of pointing out contraction. But, as I hinted, I have, I believe, used these accents without any regularity whatever. Rejecting or placing them as inclination directed. I am apt however to think (but as I write this Preface with haste that the volume may be closed, I have not time to examine the Greek quotations to be fully certain, but I am apt to think) that I have pretty generally adopted the circumflex character, as I think it frequently useful in shewing where contractions take place.

But for the few quotations in the Greek Language which I have here given, it was perhaps not worth while to say so much respecting the accents.—

I have however one more remark to make, which is, that the learned reader will observe that over many, or most of the Greek words, where the circumflex accent is placed, the syllables do not stand close to each other, but are divided. This was an unavoidable circumstance occasioned by the press: It was owing to the type upon which the character was impressed, not being joined to the letters over which it should
be

be placed, but being a separate type of itself. This is a matter indeed of no consequence, but I however thought proper to point out the cause of it,

In p. 36 of this work, in the note, I have offered some observations on a treatise publishing in numbers, entitled *Letters to the British Nation*, by Mr. Edwards:—I think it but justice to this gentleman to say, that I have at present read only the three first numbers of his publication. No more, I believe, were published at the time I wrote the note above referred to; at least I had at that time procured no more of them.

These

These are written with such virulence and marked enmity against the Church and the Clergy, that with every liberal mind it must greatly injure the cause, which I doubt not he is anxious to serve by it, and it fully justifies the few cursory and incidental remarks which I had occasion to make respecting it.

Before I conclude this Preface, I wish to observe, that among the books which I have wished to recommend in my first or Preliminary Dissertation, respecting the Trinitarian controversy, I would most anxiously recommend to every one, and particularly

ticularly to those, who have not leisure to read, or cannot conveniently purchase, larger works, concerning this very important matter, an ingenious and most valuable Treatise, lately published, entituled, *Scriptural Revision of Socinian Arguments, in a Letter to the Rev. Dr. Priestley*. By the Reverend F. Randolph, M. A. Late Fellow of King's College, Cambridge.

In this small Tract I do fully trust that the unbiassed reader will find perfect satisfaction respecting the points in question, and will be fully convinced that the doctrine of our Church concerning the Divinity

vinity of Christ, is the doctrine of the Scriptures, and that the Socinians in rejecting this doctrine, and others connected with it, make the Sacred Writings give way to the pride of meer human reason, and to the wisdom of man alone, which, with regard to the works and conduct of the Almighty, are very limited and confined indeed.

There are many appearances in the Natural World, which philosophers cannot explain, but of the existence of which, they can entertain no doubt. If therefore the Socinians were to be consistent, they would reject every thing for which they

they cannot account.—But the absurdity of this is too apparent to need pointing out.

The Treatise above recommended, is rendered more valuable by the manner in which it is written. Not being composed with the violent spirit of controversy, but with the candour and mildness, which becomes a Christian, who is contending solely for truth. Dr. Priestley is treated in it, as he deserves to be treated, that is, as a scholar, and a gentleman.

RICHARD LICKORISH.

HOCKLEY, near *Coventry*,

March 5, 1793.

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C O N T E N T S

OF THIS VOLUME.

A Dissertation containing, among many things relating to the subject of the two subsequent Discourses, A Defence of the Learning of the Clergy of the Church of England against some unfounded Remarks of Dr. Priestley. Proving, from many circumstances, and even from the confessions of the Dissenters themselves, the very great inferiority and deficiency of the Dissenting Ministers in this respect.

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Obser-

Observations respecting the ordination of improper and unqualified persons into the Church;—of those, who, without a proper education, obtain admission into it, not on account of religion, but meerly for the sake of its emoluments. With Remarks on the scandal and disgrace brought upon Religion and the Church; and the many great and serious hardships which are sustained by the regular Clergy by the above-mentioned circumstance.

Cursory observations in Defence of the Christian Priesthood, proving it to be of Divine Institution, and that every one, as the Dissenters very strangely, and contrary to both Scripture and reason

reason assert, is not at liberty to take this office upon himself; but that those only have a right to preach who are regularly ordained and appointed to this office. Shewing, that not only in this circumstance, but likewise in every thing respecting it, the Church of England is formed after the model of the Primitive Church, and consequently is truly Apostolical. With observations tending to point out the necessity of great and extensive learning to a clergyman: and on the advantages of learning in general.

Two Discourses on the Nature and Design of Property and Riches; with Observations on the present inequality of Mankind in those respects.

The intent of these Discourses, with regard to the Subjects on which they treat, is to “ vindicate the Ways of God to Man.”—To offer Reasons, as far as we are now permitted to see, for the present inequality of Mankind, with respect to Poverty and Riches. They propose to shew, that Happiness does by no means depend upon Riches and external Pageantry and Splendour, but that it is dispensed with a more equal and benificent Hand, than is apparent to the Thoughtless and Superficial;—all seeming Evils, and Poverty among them, tending ultimately to promote those great Ends, our Happiness and Perfection.

*They would aim to shew that meer
Riches*

Riches do in no wise make a Man respectable, or give the Possessor of them any real Worth and Dignity: That Poverty is not an Evil, a State of Disgrace or a Mark of God's Displeasure, but that some of the greatest and wisest Men have despised external Wealth and Splendour, and some of them, besides Christ, his Apostles, and the Primitive Christians, have voluntarily chosen that Condition.

A Remark or two by the way on Mr. Hume and Mr. Gibbon, and on Infidels in general.—And,

A POLITICAL DISSERTATION.

PRELIMINARY DISSERTATION.

THE EARLY HISTORY OF THE

PRELIMINARY DISSERTATION.

I Think it proper at the beginning of this Preliminary Dissertation, to inform my readers of the motives that induced me to publish the two Discourses which this precedes.

In the first place, their publication was not a matter altogether voluntary.

Having an opportunity to deliver from the Pulpit my sentiments respecting the French Revolution, I did it with that openness and freedom, with which I am always wont to deliver my sentiments upon any subject that comes before me. My opinions however respecting that most important event (which I must own were a little different from what they are now) were much misrepresented, and placed in a light very different from what they really were. I there-

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fore was induced to give the discourses in which my sentiments upon this subject are contained, in this manner to the public. However as I always wish to form no hasty and premature opinion respecting any subject, since the delivery of a small part of these Discourses from the Pulpit (for since that time I have much enlarged them) I have changed my opinion respecting some part of the French Constitution, and particularly respecting the abolishing of the nobility by the National Assembly. A circumstance I then much approved of, and as I always am, and always shall be, free to inquire into any matter, so likewise shall I be always equally ready to deliver my undisguised sentiments upon it. I have never been possessed of that frigidity of constitution, which represses the genuine feelings of the heart. If I have been eager to deliver openly my sentiments upon every subject which came in my way, it has been because I had not that cold-hearted prudence, which conforms itself to the opinions of the multitude, because it was servile and fearful of displeasing. Something, I am confident, I have lost in the yet earlier part of my life by not yielding an implicit obedience to opinions before I had examined them, and for delivering with the greatest simplicity and candour my sentiments upon
many

many topics, which accidentally came before me. But to adopt, which I do from my heart, the generous sentiments of Achilles in Homer ;

Ἐχθρὸς γάρ μοι κείνος, οἷώς αἶδαν πολέησιν,
Ὅς χ' ἕτερον μὲν κεύθει ἐνὶ φρεσὶν, ἄλλο δὲ βάζει.

HOMER. Il. Lib. 9, v. 312.

*Who dares think one thing, and another tell,
My heart detests him as the gates of hell.*

POPE.

'Tis by such an open conduct alone that we can ever arrive at truth.

This change in my opinions, upon, I trust, serious and well considered grounds, makes me much more desirous (especially after the misrepresentations above alluded to) to present them to the public.

I am also not without hopes that these Discourses (badly as I know the subjects are treated in them) may produce in some minds some good effect. If they only put serious and thinking people into a proper train of reflection on what is the chief subject, of the Discourses, (for the remarks on the French Revolution are only an accidental addition, and make no pro-

per part of them,) their own minds will furnish them, much better than I have done, with arguments in support of what I have so imperfectly said. However I may have failed in the execution, my design and intention have been good.

Without considering other things, which, from our short-sighted views into the ways of Providence, we call *evils*, (and it would have been foreign to my purpose to have done this,) I have confined my observations to the nature and design of *Poverty*. If in what I have said upon this subject, I should satisfy any one that happiness does not depend upon riches, nor unhappiness necessarily attend upon poverty, but that this inequality of condition is necessary in the present state of *imperfect* existence.—If I have *helped* to convince any inquisitive mind that poverty is by no means an evil, but answers various important purposes, tending to produce our real good;—If, I say, I have gained all, or any of these ends, in only a few persons, my labour will not have been entirely useless. I shall have administered comfort and consolation, and, in some degree, have *vindicated the ways of God to man*.

If likewise on the other hand I should have repressed the *pitiful* pride and the ridiculous in-
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solence of wealth:—If I should have been, *in any degree*, the means of encouraging an ingenious mind to aspire after noble and real distinctions; to despise the *little toys* of wealth and grandeur, and to aim at those real honours, (however little regarded and rewarded at this time) which arise from the cultivation of the mental faculties, and a continual improvement in virtue and science; some end will surely be gained by this publication, however unworthy it may be in other respects, of the scholar's and critic's attention.

To the real scholar and good-natured critic, who knew the situation of the author of this publication, little need be said to extenuate the failings and demerits of it. After having spent a fortune in his education, and after passing his life in hard and diligent study to fit and qualify him for the Church, a profession which he entered into from a very early and strong predilection, for it, and for science:—After having done this, the author is compelled to prosecute a business, which as every one acknowledges to be highly useful, so is it likewise equally honourable,—he means the business of agriculture, for the purpose of bringing up an increasing family. This however foreign to the profession of a Clergyman,

man, the author would by no means regret, was he qualified for it by *previous habits*, and a sufficient knowledge in it, and did it leave him all the time he could wish to attend to his studies. Although it would not then be equally agreeable as the duties and business of a minister of Christ, for which, tho' perhaps but little qualified, he is confident to say, that he has spared neither labour nor expence to make him so. He cheerfully trusts this publication to the candour of the good-natured reader, perfectly convinced that he will view with the eye of forgiveness the many faults and imperfections with which it abounds.

In every work errors and imperfections are to be expected. And when the active business in which the author is engaged, which necessarily calls for much of his attention, is taken into consideration, even more errors might perhaps have been looked for, and by some as readily excused. His present situation leaves him but little leisure to correct, what he is obliged hastily to compose.

His time however through the favour of that Providence, which has hitherto watched over him, and turned many a gloomy and adverse scene

scene to his advantage *, is attended with much happiness and tranquility in this charming solitude and retirement †; and the division of it between study and attending to his rural labours, affords him much solid satisfaction. Much inconvenience however arises from employing too much of that time in study, which his *new* business requires, and which is injured by this neglect, which he knows not however how to remedy.

His tranquility however would be much increased, and he should not perhaps so much desire to return entirely to his proper profession as a Clergyman, were he enabled so well here to educate and settle his family.

Let not the candid reader take offence at, nor impute to unworthy motives, what he has been led to say respecting himself. Surely when many come into the Church through motives
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* Per varios casus, per tot discrimina rerum,
 Tendimus in Latium, sedes ubi fata quietas
 Oſtendunt.

VIRGIL. *Æneid*. Lib. 1. v. 208.

† Rura mihi et rigui placeant in vallibus amnes,
 Flumina amem, sylvasque inglorious.

VIRGIL. *Georgic*. Lib. 2, v. 485.

meerly mercenary, and again through *meer interest* its most exalted situations, whose heads have never ached with study, nor the midnight lamp witnessed their late lucubrations; those whose healths and whose fortunes have been injured by literary labour, and are neglected and unrewarded, may at least be allowed to vindicate themselves, and to complain with the decency and dignity, which their feelings dictate.

To drop the third person in which I have hitherto been speaking, I do not scruple to assert, that the neglect of men of learning and merit, (I do not speak this of myself, I can plead indeed *some* merit in having laboured and studied, but I am in this place extending my observations to neglected merit in general)—I do not therefore scruple to assert that the neglect of men of learning, and the admission of unqualified persons into the Church, and to its most lucrative stations, is more hurtful to the cause of true religion,—more injurious to our most excellent Church, than all the heresies of Arius or Socinus.

The case of such who suffer from the circumstances I have been speaking of, is the more hard, as after having spent one fortune to obtain the necessary qualifications, which indeed ought
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not to be trifling for so important an office, they find themselves wholly unqualified to acquire another, or indeed mention themselves by any other business.

It were greatly to be wished that the proposed regulation of the very unequal salaries of the Clergy, by the learned and worthy Bishop of Landaff, was properly attended to. Such a reform as would place every Clergyman in a decent and respectable situation, and enable him to attend with ease to his studies and ministerial duties, and at the same time be so moderate as to afford no inducement for persons to aspire after the sacred office meerly with a view to its emoluments, would give additional honour to the Church, and be of essential service to Religion. The admission of those into the Church, who seek only its profits, and have not been educated with a view to it, is a profanation of the Priesthood; and though to the credit of our Bishops very few such persons gain admission, yet the ordination of some few have given the dissenters room to reflect upon the Church and its clergy on this very account. Dr. Priestley, who brings to the attack on our establishment great abilities assisted by all the aids which extensive learning can supply, says in his *Familiar*

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Letters to the Inhabitants of Birmingham, part 5. p. 33, that "It is much too easy a thing," (and here by the bye he owns that *some* care is taken to prevent the admission of such persons) "for persons of other professions, the law, the army, or navy, or even from common trades, to get orders, provided they can procure titles to livings."

In a private letter which I wrote to the Dr. on purpose to vindicate our church in this respect, I told him, what appeared to me to be the truth, That some such persons had been admitted into the Church, but their number had been very few. And without knowing the particular circumstances attending their case, such a charge ought not to be brought forwards as though it was a common thing for such persons to be ordained. But I am happy to say that the conduct of our Bishops in taking care who they ordain, is now stricter than perhaps it may some time have been; and that much diligence is used in admitting into the Church none but such as are properly qualified*. And I anxiously hope,
for

* See the Letter of the present excellent Bishop of London to the Clergy of his Diocese. In this Letter this worthy Prelate has laid down a plan of Study for young students in the-

for the credit of our Church, that such will be the vigilance of our Bishops, (who by their learning, and abilities are so well qualified for their elevated and important situations)—I hope such will be their vigilance, and regard for the honour of the Church and its Clergy, that the illiterate and immoral will never disgrace the sanctuary by gaining any of its offices; but that the people may always have a clergy capable of instructing them by their learning, and of teaching them virtue, not only with the persuasive tongue of eloquence†, but by the still more power-

theology, and points out what qualifications will be indispensably requisite for those who offer themselves to him for ordination.

† That excellent Father of the Church St. Chrysostom, as well as the indispensable aids of learning, makes eloquence necessary to a clergyman. Speaking of the different heresies, and how necessary it is that a minister be well prepared to refute them; mentioning likewise the idle disputes that arise among the common people respecting many difficult things in religion, which are above their capacities, and that it requires great wisdom in a minister to divert their attention from such unreasonable questions in a proper manner, he proceeds to say,

Πρὸς ἅπαντα δὲ ταῦτα ἕτερον μὲν ἔδδεν, ἢ δὲ τῷ λόγῳ βοήθεια δίδοται μόνη. Καὶ τις ταύτης ἀπιστερημένος ἡ τῆς δυνάμεως· ἔδδεν ἄμεινον τῶν χειμαζομένων πλοίων διηγεῶς, αἱ ψυχὰς τῶν ἐπ' αὐτῷ τεταγμένων ἀνδρῶν διακίεσονται, τῶν ἀσθενεστέρων καὶ περιεργότερων λέγων. Διὸ καὶ τὸν ἱερεὶα πάντα ποιεῖν ἐπὶ τῇ ταύτῃ κτήσασθαι τὴν ἰσχύν.

Chrysostom, de Sacerdotio, lib. 4. p. 182, edit. Hughes.

“ And

powerful means of shewing them the beauty of holiness by preserving themselves an unblemished character and conduct.

While merit and learning were thus encouraged in the clergy, and ignorance and immorality put out of countenance, and driven to their lurking holes, our Church would never be without able defenders;—we should never be without a Hurd, a Horsley, a How, a Whitaker, and many others, to defend its superior excellence and agreeableness to the primitive Christian church*: Men would soon be aware of the impro-

“ And to effect this, nothing can more contribute than the art of speaking well, of which whatever pastor is destitute, the souls which are under his care (those I mean of the weaker and more curious sort) are in a condition not much better than a ship perpetually tossed to and fro, and beaten with storms and tempests. For this reason therefore it behoves a minister to do his utmost endeavour to obtain this most useful faculty.”

* So excellent is our Church, and formed so well after the model of the first Churches, that it has always been, and is still, not only admired by the unprejudiced and unbigotted among the learned in our own country, but it has attracted the admiration and called forth the applause of many learned foreigners. Among these I shall only now stop to quote the sentiments of the learned and excellent *Grotius*. In a letter to *Johannes Corvinus*, a Dutch Divine, he speaks thus of the Reformation in this country :

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propriety of schism, and the injury done by it to the interests of religion. The *low roofed meeting house*, as a learned Bishop, with rather too much sarcasm, calls it, would be deserted, and the unauthorized preacher might deliver his lectures to the bare walls. And this would much sooner be the case, would the clergy occasionally instruct the people in the nature of a ministry of divine institution; the necessity of ordination by which a regular succession is continued, which has descended down to us from the times of the Apostles. If it be carpingly said, That the Church is not at all benefited by a ministry so descended, we may modestly reply, That it is not injured by it; and that if no other advantage be derived from this circumstance, the Church at least receives much dignity and respectability from it; which adds much to

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" In Angliâ vides quam bene processerit dogmatum noxiorum repurgatio, hæc maximè de causâ, quod qui id sanctissimum negotium procurandum susceperè, nihil admisserint novi, nihil sui, sed ad meliora sæcula intentam habuere oculorum aciem.

" You see how great a progress they have made in England, in purging out pernicious doctrines; chiefly for this reason, because they who undertook that holy work, admitted of nothing new, nothing of their own, but had their eyes wholly fixed upon another world."

decency, (a thing which St. Paul greatly respected in these matters,) and gives it an infinite advantage over those flocks, which stray from the original fold, and choose for shepherds those that are unable to take care of them. I am free to repeat, That instructing the people upon proper occasions, upon these points, would be attended with very great advantage. By shewing them the authority of a regular clergy, it would add much to their respect, and give additional weight to their instructions. It would prevent schism, by letting people see there were lawful pastors appointed to watch over their souls, whose powers and privileges no one had a right to infringe upon. The people being satisfied of this important point, That the ministry was of divine institution; and that although protected, and honoured by the civil powers, yet that even these had nothing to do in appointing people to officiate in it—(much less can any one take this office upon himself, as we are expressly told in the Scripture, that *No man taketh this honour upon himself, unless he be called of God as was Aaron**)—The people, I say, being instructed and satisfied in this point, they would be ashamed of going after any illiterate person, who might offer himself for their teacher: And if he should be a person of learning, who took upon himself this office,

* Heb. v. 4.

office, they would tell him, that, although they respected his learning, his presumption was great and unjustifiable, in assuming the office of a minister of religion before he was regularly appointed to it: For they would tell him from Scripture, that—*No one can preach except he be sent**.

I hope

* So strict was our blessed Saviour to prevent any one from intruding upon the privileges of the priesthood; and, as the late worthy Bishop Horne observes in his excellent Charge, intended to have delivered to the Clergy of the Diocese of Norwich, “for the preservation of peace and obedience, that even under the most corrupt state of the church (worse, we hope, than any man can discover now amongst us) he enjoined his hearers to submit to those who then taught in the *seat of Moses*; allowing, bad as they were, that they had their authority by succession; and on that consideration, were to be religiously obeyed, however greatly they had deviated from the wisdom and purity of their original institution.” Charge, p. 25.

If the Scriptures indeed prove any thing, they clearly prove that the office of a minister of Christ is not to be assumed at pleasure; but that *No one can preach except he be sent*†. If they are to be regarded, their directions as to this point are positive and clear. Our blessed Lord himself did not take this office upon him without being appointed to it by the Holy Spirit: And afterwards he ordained others; *As my Father sent me, so send I you*. Luke x. 3. St. Paul commends that the people *obey them that have the RULE OVER THEM*, (Παῖδες τοῖς ἡγουμένοις ὑμῶν) that is their *properly ordained ministers*; not

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† Romans x. 15.

I hope those among the clergy, who have just entered upon their ministry and been lately admitted into the priesthood, will forgive a young cler-

any one that pushes himself into this business; not "any member of a religious society," (as the dissenters tell us) who is "chosen to preside" merely "for the sake of order and edification†;" but ministers properly ordained to this high office; so high and important, as to *watch for the souls of men, and give an account for them.* Heb. xiii. 17.

Upon this passage the learned reader will do well to consult the excellent Grotius.

We are likewise expressly told by this great apostle in the above Epistle that, *No one taketh this office unto himself, but he that is called of God, as was Aaron.* Ch. v. 4. He goes on to say that even *Christ glorified not himself to be made an high priest,* but had his commission from God; and, as before observed, as he was ordained or sent by God, so he also ordained others. *As my father hath sent me* (says he) *even so send I you.* "In which commission" (as a learned layman ‡ of our church justly remarks) "is plainly contained the authority of ordaining others, and a power to transfer that commission upon others, and those upon others to the end of the world."

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† "We think a minister" (says one of them) "is merely a member of religious society, chosen to preside for the sake of order and edification."

Remarks on a Sermon lately published by Mr. Clayton in three Letters to a friend.

‡ Mr. Nelson.

clergyman, who is, I hope, properly anxious for the dignity and reputation of his profession, and for the edification and instruction of the

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There would be no end of producing authorities for so clear and express a matter as this is, if scripture and the commands and practice not only of the first christians; but of the whole church is to be our rule and director. But if the meer sense and opinions of every man are to guide us in this case, and scripture and antiquity be laid aside, there is then an end to the whole business.

Mr. Bellsham in the 2d. vol. of his *Essays, Philosophical, Historical, and Literary*, p. 97, seems willing to agree to this, sooner than admit the authority of Episcopacy, and the divine institution of the ministry. "Allowing," says he, "the distinction of Bishops and Presbyters to be sufficiently ascertained, does it follow, that the plan originally formed to diffuse the knowledge of Christianity in the world, and which was doubtless adopted to the then actual situation of things, must be extended to all countries, and perpetuated throughout every age?"

On this mode of arguing Mr. Wakefield lays much stress for the abolishing of all public and social worship. His motives, I have not the least doubt, are pure, but his idea of laying aside *the assembling of ourselves together**, as the Scripture expressly enjoins us, appears to me a very strange one, and pregnant with much mischief to the cause of religion; which however I have no doubt he wished on the contrary to promote. Were public worship to be laid aside, all prayers to the Deity, all instruction to any purpose of the common

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* Heb. x. 25.

people in *the good old paths*; (Jeremiah vi. 16.)—
They will pardon him, he hopes, if ventures
to recommend to them, and that most earnestly,
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people, and consequently a knowledge of God, and our continual dependance upon Him, would by degrees be banished from a very great part of society. Besides this how much are the devotions of a serious and fervent mind assisted by seeing others join in the same acts of adoration, praise and thanksgiving to the Great Author and Preserver of our being? Add to this another great advantage of social worship, which is this: The meeting together of all ranks and degrees of men, of the rich and the poor, to confess their wants, and implore assistance, from their common Father, reminds men of their relationship to each other, and must make every RICH MAN, who is possessed of seriousness and reflection, convinced that his abundance gives him no preeminence over his poor brother, since in the presence of God, they are all equal;—are all his common children.

The mention of *Mr. Wakefield* has induced me to go out of my way to offer a remark or two on his *Essay on Public worship*.

With regard to one of his arguments, and the argument of *Mr. Belsham*, against Episcopacy &c. I have only very briefly to observe, That as the Scriptures no where assert that the form of Church Government then appointed, and public worship in general, were intended only for a time, it is presumption in any one to take upon himself to say that they were. Had this been the design of Christ and the Apostles, there is no doubt but it would have been made known to us. As this is no where done, what right can any one have to abolish

the following books, upon the above important subject. Some of them have been recommended by that ornament to the Church, the

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abolish any institution appointed by THEM! Besides to suppose that we can discover better methods of promoting Christianity, than were imparted by the Divine Spirit to Christ and his Apostles, seems the height of extravagance, and of a vanity approaching to impiety,

But taking upon ourselves for a moment to judge of the propriety of the scheme appointed by Christ for carrying on his design in diffusing his divine religion; what can be invented that appears even to the visionary eye of theory to answer the purpose so well as that instituted by him?

Add to this, that by taking this liberty in rejecting any institution or appointment as calculated only for the first age of the Gospel, one may reject one thing, another another, till we have nothing at all left. Thus while one objects to Episcopacy, and a regular clergy on these grounds, another may propose on the same account the having no teachers at all;—and to sum up the matter, and what is really the case, another may reject all public worship, and then there is certainly one good reason why ministers of any kind are not wanted.

This is not a time or place to enlarge upon this matter, if there were even any occasion for it. But those who would wish to examine more deeply into it, will find every thing they can wish in the authors which I am about to recommend. The epistle of St. Clement deserves particular attention.

And yet against the positive authority of scripture and Christian antiquity, Dr. Priestly says in his *Letters to Bishop Horsley*,

learned Bishop Horsley, in his excellent Charge to the Clergy of St. David's, in the year 1790, which Charge as giving them forcible instruction upon

Horsley, Part the first, p. 113, the note, "I find no trace of any christian priesthood in the New Testament, except what belongs to all christians, who are figuratively stiled Kings and Priests unto God," And in his *History of the Corruptions of Christianity*, and the Preface to his Sermon at the admision of Mr. Field, he delivers his sentiments to the same purpose, namely, that ordination is not necessary; that it conveys no power that the person had not equally before; and that when a person is appointed by a congregation to preach to them, nothing further is necessary to constitute him a minister.

I am truly sorry to see the very learned and very worthy Mr. Lindsey* give into opinions so strange, and so contradictory to the positive commands of Scripture, the practice of Christ, and all succeeding ages of christians; and, I will add, so repugnant to common sense and reason; for surely if civil officers, the office of judge, a justice of the peace &c. are not to be undertaken at the pleasure of any one; how ridiculous is it to suppose, that the infinitely more important office of a minister, who is to instruct the people, watch over their souls, and perform the divine ordinances, can be more lightly entered upon. It shews the strong effects of prejudice and pre-conceived opinions, even upon the most enlightened minds, and the worthiest characters. For surely in no one thing do the dissenters more strangely pervert the sense of Scripture, nay, act contrary to its express injunctions, than in enter-

* See *An Address to the Students of Oxford and Cambridge, by Theophilus Lindsey, A. M. Part 1. p. 30, 31 &c.*

upon this and other important topicks, well deserves their serious attention. The writings of the Apostolical Fathers, particularly St. Clement,
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entertaining the absurd idea, that any one that chooses may take upon himself the office of a minister. If they are not blameably ignorant of the opinions of the Fathers upon this subject, they act in a strange contradiction to them.

Common sense and reason ought to make people see the absurdity of suffering themselves to be instructed by any person, who has impudence enough to turn TEACHER, when is UNTAUGHT himself.—They must think lightly of themselves, who attend to such *self-constituted* preachers. Besides all this, the great mischief we daily see brought about; mens minds disordered and the strange doctrines taught by many of these people, ought to make every one seriously consider the danger as well as criminality of leaving their lawful ministers to attend to every one who tells them that he can instruct them.

I shall conclude this note by adopting the sentiments of the learned Bishop of St. David's, Dr. Horsley. I shall give them in his own vigorous and energetic language, and address them to the dissenters, whose opinions I have now been controverting. They well merit the attention of every one, but especially of those, whose perverse opinions they oppose.

“ If your spiritual authority,” (says this learned and animated writer) “ as ministers of the word and sacraments, is wrongfully called in question; you must bear with the prejudices of a churchman, who when, he reviews the practice of the primitive ages; when he ponders our Saviour's parting promise to be always present with the Apostles, the delegated
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and St. Ignatius, merit their daily study. Cyprian, the late worthy Bishop Horne says, " is so particu-
lar and copious, that a code of discipline
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preachers of the gospel, even to the end of the world; when he connects it with the history of the first ordinations, and with the great stress laid upon the Bishop's authority; by Clements, the fellow-labourer of St. Paul; by Ignatius, the disciple of St. John, and by the whole church for many ages; allows himself to be easily persuaded, that the authority of the communion, under which he acts, is something more than meer human legislation can convey; and, while he would abhor to enforce civil penalties, may think it his duty occasionally to protest against a spiritual usurpation. Indeed, Sir, when I revolve in my thoughts the various disorders and distractions, which I have seen in my own country within the compass of my own life, arising from the irregular zeal of self-constituted teachers of religion; when I reflect how the unity of the church hath been torn, how tender consciences are every day disturbed with groundless scruples, and melancholy tempers driven to insanity; how the simplicity of the vulgar hath been first abused, and their principles in the end unsettled; when I recollect, how eminently the State hath lately been endangered, and the protestant cause disgraced, by a combination of wild fanatics, pretending to associate for the preservation of the reformed religion; when I consider, how by these scandals the true religion hath itself been brought into discredit; how it hath been injured by attempts to inflame devotion on the one hand, and by theories fabricated to reduce the mystery of its doctrines on the other; when I consider that the root of all these evils hath been the prevalency of a principle, of which you seem disposed

pline might nearly be formed upon his authority." The Ecclesiastical Polity of the learned Hooker, and the works of the eminent Charles Leslie, will afford them valuable information.

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to be an advocate, that every man who hath credit enough to collect a congregation, hath a right, over which the magistrate cannot without tyranny exercise controul, to celebrate divine worship according to his own form, and to propagate his own opinions: I am inclined to be jealous of a principle, which hath proved, I had almost said, so ruinous; and I lean the more to the opinion, that the commission of a ministry, perpetuated by regular succession, is something more than a dream of cloystered gownmen, or a tale imposed upon the vulgar, to serve the ends of avarice and ambition. For whatever confusion human folly may admit, a divine institution must have within itself a provision for harmony and order. And upon these principles, though I wish that all indulgence should be shewn to tender consciences, and will ever be an advocate for the largest toleration that may be consistent with political wisdom, being indeed persuaded, that the restraints of human laws must be used with the greatest gentleness and moderation, to be rendered means of strengthening the bands of Christian peace and amity; yet I could wish to plant a principle of severe restraint in the consciences of men. I could wish, that the importance of the ministerial office were considered; that the practice of antiquity were regarded; and that it might not seem a matter of perfect indifference to the laity, to what house of worship they resort. I cannot admit, that every assembly of grave and virtuous men, in which grave and virtuous men take upon them to officiate, is to be dignified with the appellation of a church."

Traacts in Controversy with Dr. Priestley, p. 291.

An Essay on the Church, by a learned Clergyman of the Diocese of Norwich, very much deserves their perusal. The admirable work of St. Chrysostom on the Priesthood is so excellent that the Clergyman who has not diligently read it, is imperfectly acquainted with the importance and dignity of his profession*. But

* This excellent Father in his most valuable treatise *De Sacerdotio, Of the Priesthood*, a treatise which every scholar ought to read, but which every Clergyman ought well to attend to, asserts and vindicates the high importance and dignity of the clerical function, and by giving us the sentiments of remote antiquity upon this subject fully and satisfactorily proves the excellence of our established church in being formed exactly after the ancient model. We see here the absurdity of that doctrine of the dissenters, that the office of a minister is of so little consequence, and is of so light a nature, that any one may undertake it that pleases!—Even in common trades we are convinced of the ridiculousness of this notion. A man would be laughed at, instead of being employed, who should turn blacksmith, or carpenter, without having learned his trade. But far different is the case with religion. According to the dissenters, any one who chooses may, without even a *certificate* of his being qualified for it, become a teacher of its doctrines!

“ Humano capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas
Undique collatis membris†, aut turpiter atrum
Desinat in piscem mulier formosa superne;
Spectatum admissi risum teneatis amici?”

Horatii Ars Poetica.

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† Mr. Sanadon has satisfactorily shewn the propriety of reading *aut* instead of *ut*.

But to return to what I was observing respecting Dr. Priestley's charge against our Church, of admitting unqualified persons to officiate in the

In this writer we see that no one has a right to usurp this office at pleasure, but that many qualifications are necessary, as good natural abilities, great learning, and with all these endowments he must be properly admitted to this office by ordination,

The following passage setting forth the dignity and excellence of the ministerial office needs no apology for being quoted, at a time when every illiterate and *self-inspired* block-head is taught by our modern reformers that he may take it upon himself; and when every fool treats the clergy with that levity as a set of men, which their own cunning and self-sufficiency tell them they have no need of,

Ἡ γὰρ Ἱερουσόλη τελεῖται μὲν ἐπὶ τῆς γῆς, τάξιν δὲ ὑπερανίων ἔχει πραγμάτων, καὶ μάλα γε εἰκότως· ὁ γὰρ ἄνθρωπος, ὃς ἀγγέλους, καὶ ἀρχαγγέλους, καὶ ἄλλη τις πιστὴ δύναμις, ἀλλ' αὐτὸς ὁ Περικλήτης ταύτην διέταξε τὴν ἀκολουθίαν, καὶ ἔτι μένοντα ἐν σαρκὶ τὴν τῶν ἀγγέλων ἐπίσει φανταξοῦναι διακονίαν. Διὸ καὶ τοὶ ἱερωμένοι ὥσπερ ἐν αὐτοῖς ἰστώτα τοῖς οὐρανῶις μεταξὺ τῶν δυνάμεων ἑαίνων οὕτως εἶναι καθάρων. Φοβερά μὲν γὰρ καὶ φρικωδέστατα καὶ τὰ πρὸ τῆς χάριτος, οἷον οἱ κώδωνες, οἱ ῥοίσκοι, οἱ λίθοι οἱ ἐπὶ τῇ στήθεϊ, οἱ τῆς ἐπωμίδος, ἡ μίτρα, ἡ κίδαρις, ὁ ποδήρης, τὸ πέταλον τὸ χρυσεῖον, τὰ ἅγια τῶν ἁγίων, ἡ πολλὴ τῶν ἔνδον ἡρεμία. Ἀλλ' εἰ τις τὰ τῆς χάριτος ἐξετάσῃ, μικρὰ ὄντα εὖρησιν τὰ φοβερά καὶ φρικωδέστατα ἐκείνα· καὶ τὸ περὶ τοῦ νόμου λαχθεὶς, πάντα ὅσα ἀληθὲς ὅτι ὁ διδόμενος τὸ διδοξασμένοι ἐν τῷ τῷ μέρει, ἵκεν τῆς ὑπερβαλλούσης δοξῆς.

Chrysostom. De Sacerdotio, Lib. 3. p. 78.

¶ For

the ministry. This is such a charge as comes with a very bad grace from Dr. Priestley or any dissenter; for although some few improper persons may have obtained ordination, yet it was always a very difficult matter, and it is now rendered-

"For, truly, the Priesthood, though it be administered upon earth, is, nevertheless, to be placed in the rank of heavenly functions, and that with the greatest reason: Because no mortal man, no angel, or archangel, or any other created power, but the Holy Ghost himself, hath established this sacred order, and hath given men reason to believe, that, even whilst they are in the flesh, they perform the ministration of angels. He, therefore, that celebrates the holy Mysteries, ought to be pure, as though he were even now standing in heaven, in the midst of those celestial Powers.

"Venerable and tremendous were the *Mosaic* institutions, before the times of grace; such as, the little Bells, the Pomegranates, the Stones on the Breast-plate and on the Ephod; the Mitre, the Bonnet, the Robe, the golden Plate, the Holy of Holies, and that awful Silence which overspread the sacred Place. *

"But, if we enquire into the ministrations under the Gospel, we shall find those venerable and tremendous institutions to be as nothing, in comparison of these: So true is that which the holy Apostle† hath said of the law, That *even that which was made glorious, had no glory, in this respect, by reason of the glory that excelleth.* ‡

The

* Exod. xxviii.

† 2 Cor. iii. 16.

‡ Bunce's Translation.

dered much more difficult by the increased, and highly commendable, care of our present Bishops. But with our dissenting brethren, what is there at any time to prevent illiterate and unqualified persons from becoming teachers? Since, as Dr. Priestley and they all allow, any one who can raise a congregation is entitled to become a teacher. And we well know that there is no one so ignorant or so foolish, but that he may be able to find many (as ignorant and as foolish as himself in this respect at least) to hear him deliver the mad effusions of his distempered brain. A cobbler that is tired of his last, and thinks himself inspired, may make a pulpit of the humble stool, on which he used to sit when he worked at his better calling, or may mount the

The scholar of taste who is charmed with the rich and harmonious, language of Plato; the elegant and beautiful, yet simple and unaffected, style, of Xenophon, will be pleased with that of Chrysostom; which, elegant, and splendid, (tho' not perhaps in the modern sense of the expression,) and copious, abounds with that simplicity and unaffectedness, which is necessary to render any writer long pleasing. "*Linguam etiam habuit, (says Suidas, speaking of Chrysostom, as quoted by Dr. Cave in his Historia Literaria,) quæ suo fluxu Nilî Catarractas superabat. Nullus profectò mortalium ab omni ævo, tantâ dicendi copiâ abundavit, quantâ solus ille ditatus erat, et solus absque fûco illud aureum et divinum (CHRY. SOSTOMI) nomen hæreditario quasi jure consecutus est.*

the rostrum in the meeting house, and deliver his wild lectures to his gaping audience*.

The Doctor is likewise pleased to animadvert in the same pamphlet, and not without too much ill nature, on the learning of the clergy. But upon this point also, as well as upon that last mentioned, silence much the best becomes the dissenters. For if the clergy *should be* found deficient in this respect, it is not to them they must go to have that deficiency supplied. Comparisons, it has been frequently observed are

* I once knew a person who for many years performed the useful office of a mantua-maker, and did occasionally with much dexterity other female business, who at last became tired of his needle, laid aside his apron to assume the *toga* of the teacher; and, I believe, is now the *instructor* of a decent congregation! Let not the dissenters feel angry at what I have said, since the charge was first brought against us, and upon very slender grounds, by the champion of their cause, Dr. Priestley.

In addition to what I before quoted from the 5th part of his *Familiar Letters to the Inhabitants of Birmingham*, I will add another passage from p. 32, of the same pamphlet. "A man who has good connections" says the Doctor, "though very slender qualifications, and no extraordinary character, may be introduced into very high, if not the highest, dignities in the church,"

now

are odious. In such a case as this, they are particularly disagreeable. Instead of saying, or doing, any thing, to widen the breach between the church and the dissenters, I would do every thing in my power to lessen it. For Dr. Priestley, in particular, and the learned and the worthy among them, I have the highest regard and respect. But this should not hinder any clergyman, when his order is attacked, and that too with some roughness, to vindicate it with energy and

Now in opposing these ill-natured accusations, I think proper in this place to repeat, what, I hope, will be remembered, to prevent my being thought any where to contradict what I have before asserted:—I repeat therefore that in opposing these charges I by no means intend *absolutely* to deny them, or to say that they are in no respect true. On the contrary, people from interest and connexions have been admitted into the church without a regular education, and proper qualifications for it. But this has been so very seldom the case, and has never happened without exciting the indignation of the laity as well as clergy; and has always been a matter of extreme difficulty, that it is very unfair and uncandid to bring the charge forward in such a manner as to induce strangers and enemies to our Church to suppose, that it was a thing that commonly happened; and that nothing more was necessary to obtain orders than an acquaintance with some great man who *would give directions to the Bishop* to ordain him. Such a charge is reflecting unjustly upon all the Bishops for the fault of one. And it is the more unjust, as the Bishops are now extremely careful whom they admit to officiate in the church.

These

and spirit; but at the same time with the weapons of truth and soberness. Professing the above sentiments, my dissenting brethren will not take amiss what I say, as the comparison I am about to make, is entirely involuntary, and I have been *compelled* (*provoked* is the proper word) to it, and to what I shall further remark, in order to vindicate (as well I am able) the respectable body, to which I am proud to belong.

Let us first attend to what the Doctor says of the Hebrew Language. Now, with regard to this, as the Bishops have never yet made it a necessary qualification for obtaining orders, and as it is not *generally* taught in our Universities*, if the clergy knew nothing of it they would be acquitted of all blame for ignorance in this
mat.

These calumnies are likewise unworthy the pen of Dr. Priestley, and come with a very bad grace indeed from a preacher, who (though highly respectable and learned himself) may have, as his colleagues in office, the most ignorant and uneducated, and those from the meanest professions; Since these have a right to preach, if any choose to hear them. I mean nothing disrespectful to the Doctor: what I say is the natural and unavoidable consequence of his own and the dissenters strange position, that any one may preach that is inclined to do so.

* It were certainly much to be wished that the study of the Hebrew language were made a regular part of the plan of education, at least for clergymen, in these Seminaries of learning.

matter. But the fact being as just stated, how much does it redound to the credit of the clergy for diligence and eagerness in the pursuit of knowledge, that such numbers of them, not only understand Hebrew, but have obtained great eminence and skill in it, when they are not obliged to learn it, but undertake it of themselves, as a voluntary task. Though Dr. Priestley says it is made a regular part of the education of dissenting teachers at all their academies, there is not one of them that has attained to any particular or extraordinary eminence for critical skill in the language, compared to the clergy of our Church*. The most learned Hebraists have

* None of them have distinguished themselves as Hebrew scholars, although this language, we are told, is universally taught in their academies. One may therefore presume that no very extraordinary attention is paid to it. My assertion is confirmed by what Mr. Wakefield says of this matter in the 350th page of the very entertaining *Memoirs of his own Life*. And from having acted as a tutor, with much credit to himself, in two of their Academies, he must be a competent judge in this business.

"They learn," Mr. Wakefield informs us, "what little Hebrew is learned, with *points*: an ignorant and barbarous method! long since exploded and discontinued by all the learned; and so absurd in itself as to pronounce, on the statement of it, it's own confutation: not to mention the intolerable difficulty attendant on this horrid barbarism; the vexation and discouragement to the student, sometimes to a final relin-

have always been, and are now to be found amongst the clergy of the church of England. While the names of Kennicott, of Lowth, of Newcome, of Blayney, of White, and many others, remain so elevated and conspicuous, truly impotent and ridiculous is the charge, that the clergy pay no attention to the original language of the old Testament. It is not however only in the knowledge of the Hebrew that the clergy are famous, and distinguished, but the other *oriental* languages as the Arabic, &c. are cultivated by them with great labour and success; and they stand far in the first rank for deep and accurate knowledge in these tongues.—And I must again repeat, that their knowledge in the oriental languages does them infinite credit for diligence, unwearied application, and laborious study; since it is a task not imposed upon them,—not necessary for orders,

linquishment of his purpose; the time, which it plunders from other occupations; and the perfect nullity of the acquisition, when attained. And, as to the *Greek Testament*, a man among the *dissenters*, as far as education at their *academies* is concerned in his acquirements, who is competent to a genuine *philological* disclosure of the *phraseology* of that volume, is, and must be, from the inconveniences of their education, all but a *black swan*.

“ ————— Numero vix sunt totidem, quot
Thebarum portæ vel divitis ostia Nili.”

orders, and I may add, not necessary to their character as scholars; but a labour voluntarily undertaken of themselves, that their minds may be ennobled and enriched with all the stores of knowledge; and that there may be no part of literature unexplored by them*.

Since such is their acknowledged superiority in what I will take leave to call the *not-necessary* parts of learning, let us examine how they stand qualified with respect to those other parts of knowledge, which are necessary to them as clergy-men, as scholars, and as gentlemen. Our enquiry shall be made with candour and impartiality. We will evince their superiority not only to the dissenters, but, I believe, it will not be thought too bold an assertion to say, that compared with any clergy in the world, they will occupy the fore-most ranks in classical literature, as well as in every part of science, which can dignify the scholar, and exalt the human charac-

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ter.

* With regard to the other oriental languages besides Hebrew, I have never heard that any of the dissenting ministers have paid the *least* attention to *them*. At least if they have; it is with these as with the Hebrew, none have gained any celebrity for their attainments in them; while some of the clergy have distinguished themselves by a deep and extensive acquaintance with these languages.

ter. Among these they would shine and be conspicuous,

Velut inter ignes

*Luna minores.**

* *Like the moon the feebler fires among.†*

With regard to the dissenters, with whom alone we are now concerned, we will shew the superiority of the clergy in these respects to them, not by bold assertions, and meer *ipse dixit*, in the manner in which Dr. Priestley has brought forwards his accusations; but by producing positive proofs, and even by the confession of—
themselves.

With regard to Greek learning and classical literature in general, (a knowledge of which is essentially necessary to those who would interpret the scriptures, and without which no one can be called a scholar), with regard to these, I say, they are miserably deficient. Dr. Tatham in his late learned and useful publication, entitled, *The Chart and Schale of Truth*, speaking upon the important subject of Greek literature, mentions the deficiency of the dissenters in this necessary branch of knowledge; and very properly

* Horat. Od. 12. Lib. 1.

† Francis.

perly animadverts on the discouragement given to the clergy from pursuing these studies, by there being now and then persons of families admitted into the church and its most lucrative stations, through meer interest, without the necessary qualifications for their office: But as this whenever it does happen (which as before shewn is but very rarely) is a disgrace to themselves, whose sole merit is their being born of parents whose affluence, or acquaintance with the powerful, has been able to gain them admission into the priesthood; so does it reflect no little honour on the many industrious students in our church, who have gained a familiar and intimate acquaintance with this elegant and necessary language. O may our church be seldom disgraced by the former, who, like idle drones, consume what belongs to the deserving! And may the latter become sensible of the disgrace which attends the intruding themselves into a profession, for which they are so unqualified and unworthy! I am very sorry that the Dr. in mentioning the very great incompetency of the dissenters in the above particular should express himself in the manner that he does.* But how-

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ever

* It is a very great pity that controversy, which ought to be entered upon solely with the view of discovering truth, should
be

ever the violent and vehement language which the dissenters use against our church and its clergy†, is sufficient to irritate warm dispositions, who do not always keep a proper guard upon themselves, into a heat of language, from which,

be so apt to generate the vehemence and bitterness, which we see it so often unhappily does. By which those generous feelings, which we ought to entertain towards every one that differs from us, become lessened, and men are apt to consider each other as enemies.

† There is no occasion to mention any particular instances of this to one in the least conversant with their writings. I cannot however help referring to a tract, now publishing in numbers, in answer to Mr. Burn's *Reply to Dr. Priestley's Appeal*, by Mr. Edwards. The manner in which this is written exceeds any thing I can now recollect, for acrimony and violence. This is the more surprizing as Mr. Burn in his treatise has written with the liberality of a scholar and a Gentleman. Mr. Edwards is much more eager to shew his spleen and resentment against the church and the clergy, than to defend Dr. Priestley. Certainly where so much ill-nature is discovered, as Mr. Edwards shews in this publication, there is little reason to expect—at least in such disposed minds—that if they had the power which the Church has, they would not very much abuse it; and instead of granting the toleration which is freely allowed to them, there is certainly some room to suppose that they would refuse it to any but themselves. At least when such violence and party spirit are discovered in their writings, one may very justly imagine that their conduct would be answerable to it, were they in circumstances to exert themselves;

which, however it may have been provoked by his antagonists, and is thus rendered excusable, it would be much better to abstain, as to return *good for evil* is the sure mark of a noble and exalt-

selves; and that give them the power, and they would erect themselves into sect upon the ruins of our church and clergy.

I don't speak this of all, but of such who write with the animosity and malignity of Mr. Edwards.

Instead of desiring to see any difference kept up in this manner, between the church and the dissenters, I most anxiously wish to forget and lay aside all unfriendly disputes, and cordially to unite as brethren and friends.

It is a curious fact, and as such I think it not unworth my while to mention it: That although some may think I have now and then expressed myself with some degree of severity against dissenters from our church, yet others are as free to call me one of the number. How can this *problem* be explained?—I think very readily, by a simple detail of a few facts.

I have always been, and always shall be, ready, to contend, that man has a right to worship his MAKER in the way he thinks most proper. If God is satisfied with it, (and who will presume to say whether he is, or is not ;) is it not the greatest impiety, is it not *striving against God* for any of his creatures to be dissatisfied and displeased with it?—I speak this of every *sincere* worshipper of the Almighty; those that really think they are serving God in the best manner, let their mode of worship be what it may. At the same time that I am anxious to allow all liberty of conscience to others, to worship their

exalted mind. I shall give the passage in the Drs. own words. " When young men are sent to the university without having been well grounded

their Creator in the manner they think most acceptable to Him, I fully believe, and am impressed with the strongest conviction, that the Mode of Worship, and the different Distinctions of Bishops, Priests and Deacons, as established by our Church, approaches closely to the primitive practice, established by Christ and his Apostles, and adopted by the first Christians; and consequently that our church is truly *Apostolical*. And so good do I think my cause, that I *abhor* and *shudder at*, the least degree of *force* that may be employed to protest it. TRUTH I only seek for; TRUTH only can be of any service to mankind; and TRUTH is only to be promoted by argument and fair discussion. All force and violence, whether in writing, speech, or action, I have ever abhorred. When therefore I have seen, (as I often have,) furious and unwise bigots loudly and vehemently condemn the dissenters, and deliver out damnation against them, (because they *did not know what they were doing*,*) I have been eager to defend their cause: I have been eager to contend that it is impious and wicked to decide for the Almighty; to say what he approves, and what he disapproves of. *To their own master they stand or fall.*†—This I have done, and will do, when ignorant slander and malice are employed against them, without argument or reason to support what is asserted.

I would have every thing relating to religion especially,
be

* Luke xxiii. 34.

† *Who art thou that judgest another man's servant? To his own master he standeth or falleth.* Romans xiv. 4.

grounded in the rudiments of this various and extensive language, it is seldom indeed that the industry of a college-tutor, if he will stoop from the higher departments of his office to this
neces-

be open to free discussion, and men be allowed to speak, and write, and use what form of worship they think proper. By this *truth* will prevail: and by this, I am convinced, the excellence of our Church in its whole constitution will become more and more apparent.

Although I have constantly protested against all violence either in words or conduct towards our brethren, who dissent from us; I am always happy to take any *proper* opportunity to defend our Church against them, either from the pulpit, by writing, or by conversation.

Were an heathen to erect a temple in my neighbourhood to Jupiter, or an Atheist to reject altogether any notion of a Deity; I should act by them as I do by the dissenters. I would be eager and anxious in the use of all *fair* means to convince them of their error, but I would defend them as far as I was able, from all violence and persecution.—I should then be called an heathen, or an atheist, by those who have called me a dissenter. I should rejoice if every one who joins the Church, were as firm friends to it as I am, and upon the same foundation; I mean, from a real conviction, (after a serious inquiry and examination,) of its truth and excellence.

It is true that while pursuing my inquiries, (having truth only in view,) I became an *Unitarian*; and I think it proper to take this occasion to declare my relinquishment of those opinions; and that I again embrace the doctrines of the Church of England as contained in the thirty nine articles of Religion.

This

necessary task, can produce the desired effect; for whilst they have before their eyes such frequent and popular instances of men admitted, first into the sacred offices, and then into the best bene-

This is not a place or time to enter into the reasons which have induced me to reject the notions of the Unitarians. Should there however be any that are wavering in their faith, let them attentively study the writings of the learned and eminent Bishop Bull; the *Traacts in Controversy with Dr. Priestley*, by the excellent and learned Bishop Horsley; Let them read the excellent work of Mr. Whitaker, entitled, *The Origin of Arianism disclosed*;—a work replete with deep and solid erudition. Let them read likewise Mr. Kett's excellent Sermons at the Bampton Lecture; and two single sermons one by Mr. Burges*, the other by Mr. Veylie†:—Let them, I say, read attentively only these few books, and perhaps they may see sufficient reasons for the conversion of a more obstinate unbeliever than myself; perhaps they may see reasons to be convinced themselves, and to return to the faith of the early ages.

What has much contributed to convince me, that I had adopted mistaken opinions, was the being confirmed that the smaller

* Entituled, *The Divinity of Christ proved from his own Declarations attested and interpreted by his living witnesses, the Jews preached before the University of Oxford, February 28, 1790.*

† Entituled, *The Doctrine of St. John, and the Faith of the First Christians not unitarian. Preached before the University of Oxford, February 27, 1791.*

benefices, of the church, much more ignorant and unqualified than themselves, the tutor may employ his labour and exhortation to little purpose. They will rely upon the interest which will

smaller epistles of Ignatius are genuine. These epistles on the authority of many eminent men, I was led to think spurious. Dr. Priestley in his *History of Early Opinions concerning Christ*, v. 1. p. 107. says that "Salmasius, Blondel, and Daillé, are decided that all the epistles are spurious; and Le Sueur, after having given an account of the whole matter, says, that the last of them, viz. Mr. Daillé, has clearly proved that the first, or small collection of Ignatius's epistles was forged about the beginning of the fourth century, or two hundred years after the death of Ignatius; and that the second, or larger collection, was made at the beginning of the sixth century."

To the above *three* names mentioned by the Doctor, who disbelieved the authenticity of these epistles, a great number learned men may be opposed, who were convinced that they were genuine. Among these are the respectable names of Isaac Vossius, Usher, Hammond, Petavius, Grotius, Pearson, Bull, Cave, Wake, Le Clerc, Tillemont, Huetius, Brucker, and Waterland. It is not a little singular and extraordinary, that Dr. Priestley takes no notice of the sentiments of any of the above respecting this matter. It is most wonderful that he makes no mention of Bishop Pearson, who, in the opinion of a great number of scholars, in his *Vindiciæ Ignatianæ* has ably and completely over-turned the arguments of the learned Dalæus, who has been the chief and ablest writer against the genuineness of these epistles.

Being

will be made for them with the bishop; or, if they have not friends on whom they can ground this hope, they can, however, advance with confidence, encouraged by the band of *Reverend Captains* and others who have so successfully taken the field before them. And this indolence is confirmed by the cruel and mortifying reflection, that, whilst they behold these men seizing the first emoluments of the profession, they would be themselves destined, without friends, to languish away their lives, with all the Greek of Cyril, upon a cure of 40l. a year.

“ These are evils which have long been a stain upon the credit of the church of England, the support and glory of our constitution, and
which

Being convinced that these are not forged, but the real composition of Ignatius, it adds much to my belief of the divinity of Christ; because in these epistles this doctrine is fully set forth and proved.

Let me not be censured for thus going out of my way to mention this subject. Having some time ago embraced the notions of the Unitarians, I thought it due to myself, to take the first opportunity to declare my having rejected those opinions: and what I have very briefly said of my reasons for my conduct in this respect, will shew, that I did not change my opinion without having inquired and examined, and found solid reasons for so doing. Could I expect that I should ever have a better opportunity of declaring my sentiments on this subject, I would not have stopped to deliver them in this place.

which are not entirely removed. But if too many of the clergy are deficient in this fundamental branch of theological learning, what are we to say of that formal and pompous class of men, the Dissenting Ministers, who maintain upon all occasions, the utmost solemnity of profession, and, on all subjects, the profoundest affectation of learning; whilst 'the smell of Greek' has scarcely 'passed upon their garments.'

But independent of meer assertion, let us examine how the case really stands, and if we look around among them for specimens of critical skill, and for compositions in this copious language, we look in vain,

This language, to read which is a very difficult and laborious attainment, some of the clergy have written with accuracy, elegance, and correctness. Numbers have a critical and intimate acquaintance with it. I shall not stop to go far back for instances of excellence in Greek composition; two modern names immediately present themselves, who by their very learned labours in this language have done honour to themselves, and to their country. After what I have said it is scarcely necessary to mention the
names

names of Mr. Huntingford and Mr. Glasſe. The latter published in 1781 his Greek Tranſlation of Maſon's *Caractacus*, and the latter in 1783 his *Metrica Monoſtrophica*. Theſe works have met with the high admiration and deſerved applauſe of every ſcholar.

To mention particular inſtances of eminence and celebrity, when ſuch numbers have nobly diſtinguiſhed themſelves in the field of literature, is needleſs, and in ſome degree improper, as ſingling out a few might, perhaps, to ſome appear diſreſpectful to others equally eminent and conſpicious. Among ſo many illuſtrious characters we will ſtop to notice a few that firſt preſent themſelves to our thoughts. Who is there that has not admired the deep and extenſive literature of Jortin; the vaſt and unbounded acquirements, which added dignity and ſplendour to the ſtrong, but haughty, mind of Warburton. The Critical acumen, the various and deep learning, which diſtinguiſhed the celebrated Bentley. The excellent taſte, and the various and extenſive erudition of Clarke.

Might we with any propriety mention modern names, a long and ſplendid liſt of literary heroes preſent themſelves to our admiration! We contemplate with pleaſure the critical acuteness, and

extensive science of the venerable Bishop Hurd; the Mathematical, Philosophical and universal knowledge of Bishop Horsley; and the various and extensive acquirements of that excellent and worthy prelate Dr. Watson, Bishop of Landaff. In Dr. Parr we behold a vigorous and elevated mind, whose powers are enlarged and strengthened by the rich stores of antient and modern literature; whose strong and bold conceptions, delivered with equal strength and energy of diction, shew in a powerful manner, the utility,—I might say, the necessity, of classical learning, to furnish noble sentiments, and elegant and polished language.

Dr. Warton the present head master of Winchester School, unites a fine taste and an exalted genius with an erudition accurate, extensive, and profound. With a mind, calculated in an eminent degree to *feel* the beauties of good authors, as a critic he ranks among the foremost. To the philosophical acuteness of the Stagirite, he joins the fine imagination Longinus: his remarks therefore, which are just and profound, are delivered in an elegant and animated style, which pleases, while it instructs, the reader. He is not only excellent as a critic, but as a poet he
can

can charm and elevate us with the delightful effusions of a vigorous and fervent muse.

Let such teach others who themselves excell,

And censure freely who have written well.

Pope's Essay on Criticism.

I am far, I should think, from being the only one who laments that he is not released from the laborious but most honourable office, which he has for so many years discharged with no small honour to himself, and great benefit to all those who have had the happiness of his instructions, and instead of teaching boys, instruct the world at large by his writings, for which he is so eminently qualified.

Mr. Wakefield presents us with a high and warm mind, enthusiastic after learning, and disdaining to be left behind in any noble and valuable pursuit*. To a deep, extensive, and critical, knowledge of Latin and Greek, he joins an accurate acquaintance with, I believe, all the oriental Languages. I lament that such powers, and such acquirements, should any ways be diminished in their lustre, by being joined with a disposition oftentimes too irritable, and impatient of opposition, which leads him frequently to treat his opponents with too great severity of lan-

* *Occupet extremum scabies: mihi turpe reliqui est.*

Horace de Arte Poeticâ, v. 417.

language, and with a disdain, unbecoming a proper sense of one's own dignity, which, as it claims a decent respect to itself, so ought it to make a man ready to shew all due reverence to the merit and worth of others.

I scruple not to mention this gentleman in this place, as although he does not officiate in the Church, neither does he join the worship of the dissenters, and he received his education amongst us. To the learning and abilities of this gentleman have the dissenters been much indebted.

I mention these respectable names as a meer specimen of the learning possessed by the clergy.—To bring forwards but half the superior scholars which adorn and dignify our establishment, would be impossible. Were it even necessary to mention them, time would fail me in doing it. But it would be an idle task to be particular in the enumeration, for while so many excellent productions are daily issuing from the press, these bear sufficient witness to the world, that he who would defame the clergy for want of learning, wantonly hazards a bold and ill natured assertion, which cannot be proved.

To close however what I have been saying on this subject, I will advert to the confessions of
the

the candid and impartial among themselves. Mr. Cogan who published in 1789, *An Address to the Dissenters on Classical Literature*, ingenuously acknowledges their lamentable deficiency in this respect, and the great superiority of the clergy*. After enlarging on the great ignorance and incompetency of the dissenters† in this part of learning, (and those who are not well skilled in classical learning, have no claim to the honourable appellation of SCHOLARS,) he recommends to them (p. 13.) to invite clergymen to superintend their schools‡.

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* Mr. Cogan with very great propriety dwells upon the advantages,—nay the indispensable necessity of classical literature to those whose business it is to interpret the scriptures to others, to ‘enforce the duties of Christianity, and explain its doctrines,’ and defend it against the attacks of infidels.

† The deficiency of the dissenters in philological learning” (says Mr. Wakefield, *Memoirs of his Life*, p. 351) “has been acknowledged by almost all of their own body, with whom I have ever been acquainted; and the most readily by those, who are really learned in this respect themselves. It might easily be accounted for, without any disparagement of their characters: they are only blameable for undervaluing and discouraging it.”

‡ Although Dr. Priestley has thought proper without any foundation, and contrary to truth, to say what I have been noticing respecting the clergy, yet the dissenters themselves,
both

I am truly sorry to bring thus forward these honest and ingenuous acknowledgments; and had not illiberal and unfounded charges against the clergy, with regard to their learning, *provoked* some defence, I should have held it dishonourable to have noticed on this occasion Mr. Cogan's Pamphlet, or the ingenuous and commendable conduct of the dissenters mentioned in the last note: Neither would I have advanced what I have done upon this truly unpleasant subject. I have always rejoiced when I have seen learning attended to by them, and gloried in the general progress of science and knowledge: Being at the same time fully confident, that the clergy, as they always had done, would still continue to hold the first rank in this respect.

Although I have dwelled so long upon clas-
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fical

both their ministers and people have been free to acknowledge their superiority in literature. Before Mr. Cogan had recommended it to them to invite clergymen to take care of their schools, they had been sensible themselves of the propriety of doing it. At the Academy at Warrington, the trustees sought a tutor for the classical department from among the established clergy. This circumstance, together with Mr. Cogan's address, amounts to more than a thousand assertions, as it affords *positive proof* in this case: Decisively shewing the superiority of the clergy, and giving likewise a pleasing specimen of the ingenuousness of the dissenters in not hesitating to acknowledge it.

scial literature, it is not because I think it alone necessary. A *meer* classical scholar I regard as by no means accomplished. That mind will want proper and elevated ideas of the Deity, and of himself, which is not ennobled by an insight into the wonders of nature by an acquaintance with *Natural Philosophy*. The study of *Métaphysics*, in the works of Locke and Hartley, and the imbibing the "great and glorious doctrine" (as it is called by its ablest defender) of *Philosophical Necessity*, enlarges and exalts the mind, and fills it with the most glorious conceptions, beyond what can be imagined by any not conversant in these truly sublime and elevated studies.

But classical learning, I contend, is of the first importance. Whoever would interpret the scriptures, whoever would write or speak with propriety and elegance, must have *studied* those antient models of composition, the Greek and Roman Writers. The study of these adds vigour to the sentiments, dignity to the mind, and energy and spirit to composition.

That truly great and excellent critic Longinus mentions the imitation and EMULATION of the ancient writers as a way to attain to sublimity and

and excellence in writing. He says that Plato's style would not have been enriched with the beauties which it now possesses, if he had not studied and *emulated* Homer. The passage deserves to be quoted in this place.

Ενδεικνύται δ' ἡμῖν ἔτος ὁ ἀνθρ. εἰ βελοίμεθα μὴ κατόλιγνρῖν, ὡς
καὶ ἀλλῇ τις πᾶρα τὰ εἰρημινῶ οδὸς ἐπὶ τὰ υψῆλα τεινεί· ποία δὲ, καὶ
τις αὐτῇ; ἢ τῶν ἐμπροσθεν μεγάλων συγγραφεῶν καὶ ποιητῶν μιμήσε-
τε καὶ ζήλωσις. Καὶ τὴν γὰρ, φιλάτε, ἀπρὶς ἐχωμένη τὴ σκοπε.
πολλοὶ γὰρ ἄλλοτριῳ θεοφορῶνται πνευματι τοῦ αὐτοῦ τροπον, οἱ καὶ
τὴν Πυθίαν λόγος ἐχέει τριποδὶ πλῆτταζουσαν, (εἴθε, ρήγμα ἐστὶ γῆς
ἀναπνῖν, ὡς φᾶσιν, αἶμοι εἴθεον) αὐτοθεν ἐκχυμῶσι τῆς δαιμονίης κα-
θιστάμενῃ δυναμείῳ παρὰυτικῶ χρησμῶδεσσι κατ' ἐπιπνοίαν· ἔτως ἀπο-
τῆς τῶν ἀρχαίων μετὰλοφυῖας εἰς τὰς τῶν ζῆλων ἐκείνης ψυχᾶς, ὡς
ἀπὸ ἱερῶν στομιῶν ἀπορροαί τινες φερονταί, ὑφ' ὧν ἐπιπνεύμενοι, καὶ
οἱ μὴ λίαν φοίβεαστικοί, τῶ ἑτέρῳ συνέθεσις μεγαίνει *.

Longinus de Sublimitate Sect. xiii.

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* " This excellent writer, if we can but resolve to follow his guidance, opens here before us another path, besides those already mentioned which will carry to the true *Sublime*.—And what is this *path*?—Why, an imitation and *emulation* of the greatest orators and poets that ever flourished. AND LET THIS, MY FRIEND, BE OUR AMBITION; BE THIS THE FIX'D AND LASTING SCOPE OF ALL OUR LABOURS.

" For hence it is, that numbers of imitators are ravish'd and transported by a spirit not their own, like the *Pythian* Prieſtſſes, when ſhe approaches the ſacred tripod. There is, if fame ſpeaks true, a chafm in the earth, *from whence exhale divine evaporations*, which impregnate her on a ſudden with the in-
spira-

In the same place this critic remarks of Plato, that he was the greatest imitator of Homer.

Παντων δε τετων μαλιστα ο Πλατων, απο της Ομηρικης εκεινην ναματος εις αυτον μυριας οσας παρατροπας αποχετεύσασμενος.

“ Plato imitated Homer more than all of them; who, from the copious Homeric fountain, has drawn a thousand rivulets to cherish and improve his own productions.”

In the next section this truly great critic gives judicious directions, when we are engaged in any literary undertaking, by what means we may exalt our sentiments, and elevate our diction. He advises before we begin any work, to consider how Homer, or Plato, or Demosthenes, would have expressed themselves, or what judgment they would have formed respecting it. “ For these celebrated persons” (says he) “ being proposed by us for our pattern and imitation, will in some degree lift up our souls to the standard of their own genius*.”

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spiration of her god, and cause in her the utterance of oracles and predictions. So, from the SUBLIME SPIRIT OF THE ANCIENTS, there arise some FINE EFFLUVIA, like vapours from the sacred vents, which work themselves insensibly into the breasts of imitators, and fill those, who naturally are not of a tow’ring genius, with the lofty ideas and fire of others.”

Dr. SMITH.

* Προτιπλοῖα γὰρ ἡμῖν κατὰ ζῆλον εἶναι τὰ πρόσωπα, καὶ οἷον διαπρεποῦτα, τὰς ψυχὰς ανοίσει πῶς πρὸς τὰ ἀνειδυλοποιούμενα μέτρα.

Longinus, Sect. xiv.

What I have been remarking from so great a philosopher* and critic as Longinus must set

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the

* Longinus eminently deserves the name of philosopher as well as critic. Many passages in his *Treatise on the Sublime* stimulate to virtue and elevated conduct. We are encouraged to aim at distinction, and real glory, which, we are taught, are suitable to the dignity of our nature.—He tells us, that we were not designed to be a groveling animal, but were created for what is GREAT and EXCELLENT.

Η φύσις ἡ ταπεινὸν ἡμᾶς ζῶον, ἡδ' ἀγενὲς ἐκρίνε τον ἀνθρώπον, ἀλλ' ὡς εἰς μεγάλην τινα πανηγυρίν, εἰς τὸν βίον καὶ εἰς τὸν συμπαντὰ κόσμον ἐπαύσα, θεάτας τινὰς τῶν ὅλων αὐτῆς ἐσομένης, καὶ φιλοτιμωτάτης ἀγωνίστας, εὐθύς ἀμαχὸν ἔρωτα ἐνεφύσεν ἡμῶν ταῖς ψυχαῖς πάντ' αἰ τῷ μεγάλῳ, καὶ ὡς πρὸς ἡμᾶς δαιμονιώτερον.

Longinus, Sect. xxxv.

"Nature" (says he) "never designed man to be a grov'ling and ungenerous animal, but brought him into life, and placed him in the world, as in a crowded theatre, not to be an idle spectator, but spurred on by an eager thirst of excelling, ardently to contend in the pursuit of glory. For this purpose, she implanted in his soul an invincible love of grandeur, and a constant emulation of whatever seems to approach nearer to divinity than himself."

Dr. SMITH.

And in another place we are advised "to spare no pains to educate our souls to grandeur, and impregnate them with generous and enlarged ideas*."

Such

* Χρη καταυδα καθ' ὅσον οἰοῖτε, τὰς ψυχὰς ἀνατρέφειν πρὸς τὰ μεγάλα, καὶ ὥσπερ εἰδυμονὰς αἰ ποιεῖν γενναῖα παρρησιαστικὰ.

Longinus, Sect. ix.

the utility and necessity of classical studies in a strong and striking point of view. Without these, it may readily be conceived, that it is scarcely

Such were the truly elevated views of this incomparable writer! In these places and throughout his work he displays the same lofty and sublime mind, which he himself tells us is the genuine and only source of the true SUBLIME.

Μεγαλοι δε οι λογοι τωτων κατα το εικος, αν αν μεμβριθεις ωστι αι εννοιαι. Ταυτη και ως τις μελιστα φρονηματικας εμπίπτει τα ντιφωνα.

SECT. 9.

“ Grand and sublime expressions must flow from them and them alone, whose conceptions are stored and big with greatness. And hence it is, that the greatest thoughts are always uttered by the greatest souls.”

The conceptions and thoughts of Longinus were so grand, and so much raised above the common level, and the ideas of the vulgar, that endeavouring to express himself in language appropriate to his ideas, and correspondent to the grandeur of his conceptions, he has sometimes approached to the turgid and bombast. I mention this not as a fault: it is natural to all great geniuses, and to minds sublime and noble. And how infinitely preferable are these eccentricities,—these *starts* of genius, to that cold correctness, and dull regularity, which distinguish some writers, who preserve indeed throughout their works one even *pace*, which though it be free perhaps from *stumbling*, yet contains none of those irregular, but often happy, flights, which like comets, appearing to fly off from their orbits, dazzle, surprise, and transport a reader!

scarcely possible to arrive at any peculiar excellence in literary composition.

It is a common fault of scholars to undervalue those studies, to which they have not themselves much attended, or been inclined to. Heedless of that excellent maxim of Horace,
Nec tua laudabis studia, aut aliena reprædes.

Horace, 18 epist. 1 lib. 39 v.

Thus Philosophers and Mathematicians are too apt to speak of classical pursuits as unimportant, when, I believe, it is universally admitted, that if a comparison must be made, the latter are infinitely more useful than the former; as the study of the antient historians, orators, and poets, has a greater tendency to enlarge the mind, to inspire rectitude of conduct, and dignity, *not meer pomp, of character*.*.

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* Under this head I rank the study of scriptures;—that is as antient books written in the antient languages, and tending more than any other, to improve and exalt the human character.—But these, as I have elsewhere remarked, cannot be read to any purpose, without a previous acquaintance with the antient writers. Many arguments present themselves to convince the *unlettered* reader of the truth of what I say. The learned reader, who has perused Mr. Wakefield's excellent work, entitled, *Sylva Critica, sive in Auctores sacros profanosque*

It is impossible to read the antient writers with any degree of taste, without imbibing the same generous and exalted sentiments, with which they them-

fanosque Commentarius Philologus, needs no further proof of the utility and the necessity of Classical literature to those who take upon themselves the business of interpreting the Scriptures, and of instructing the people in the duties and doctrines of Religion.

Since the necessity of great learning to a minister of Religion is acknowledged by the dissenters*, it is astonishing, that the propriety of ordination is not acknowledged, and the rite adhered to, and practised by them, merely with a view to prevent improper people from engaging in this business, and to keep up and encourage learning amongst them.—This would add to their respect with the people, and make their ministry more attended to and regarded.

I am now saying what more properly belongs to another place, but having again mentioned the subject of ordination, I shall stop to remark, in addition to what I have before observed on this subject, that a person of learning among the dissenters honestly confesses that no one in the times of Christ and his Apostles ever undertook the office of a preacher, without being regularly ordained and set apart for it. His words are these: "It does not appear," (he means from Scripture,) "that any persons stood forth professedly as public instructors, or performed any ministerial duty in that character, till they were

* See Dr. Priestley's *Observations on Education*, p. 29. and Dr. Kippis's *Sermon at the old jewry the 26th of April, 1786, for the College at Hackney*, p. 39.

themselves were inspired. Whereas the study of mathematics is open to every one who has not had the advantage of a *liberal* and *learned* education. Hence the meer study of these is apt to beget a narrowness of mind, which undervalues more useful and more important studies. Mathematics considered as a conductor to *Natural Philosophy*, cannot be dispensed with. Considered in this point of view, I readily coincide

were regularly set apart." *Theological Repository*, vol. 6. p. 324.

What can the dissenters now alledge against this primitive and apostolical custom? They may say, as some have done, that the injunction of ordination was not made to extend to them, but was intended solely for that particular period!—With much the same reason might a caviller contend, that the whole of Christianity was calculated only for a time;—that it was *milk* for *tender minds*, but people grown up to the *stature of manhood* were at liberty to reject it, and to take **STRONGER** nourishment!—Let us however pay due observance to the remark of our Saviour: *They that are whole need not a physician, but they that are sick.*

Luke v. 31.

Therefore they that can devise better rules and ordinances than those founded by CHRIST HIMSELF, and adopted by the Apostles and the first ages, have certainly no need to take *Scripture* for their guide, but are at full liberty to *invent* rules for themselves!!—But let them *bear* with other people, who are content to obey the commands, of Christ and the Apostles, and to follow the practice of the primitive ages,

cide with Plato, who prefixed the following inscription on the door of his Academy; *αδης
αγνωνιστος εισιτω*. I entirely agree with Dr. Enfield who in the Preface to his *Institutes of Natural Philosophy*, insists on the necessity of Mathematical Knowledge to the understanding Philosophy as a science, or to the studying it as a philosopher*.

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* "All the knowledge of Natural Philosophy" (says he) "which can be acquired by cursory reading, without the assistance of mathematical learning, must consist in an acquaintance with leading facts and general conclusions. To understand the manner in which the laws of nature have been inferred from these facts, and to be able, with certainty and precision, to apply these laws to the explanation of particular phenomena, necessarily requires a previous knowledge of the elements of Geometry, Trigonometry, the Conic Sections, and Algebra. A mechanic who should set about making a machine without the requisite tools, would not act more absurdly, than a student who should attempt to understand the science of Natural Philosophy without these helps. A Preceptor who professes to teach this science in the easy and amusing method of experiment alone, is an architect without his rule, plumb-line, and compasses.

"Facts are, it is true, the materials of science; and much praise is unquestionably due to those who have increased the public store, by new experiments accurately made and faithfully related. But it is not in the mere knowledge, nor even in the discovery of facts, that philosophy consists. One who pro-

As tending likewise to inure the mind to close and accurate reasoning on other subjects, Mathematics have their utility. But I take upon me to say, that a *meer* Mathematician, or a *meer* Natural Philosopher, will want that enlargement of mind, that elevation of thought and sentiment, which inspire rectitude and true NOBILITY of character and conduct, and which are possessed by the Scholar, who has studied with taste and feeling the works of the antient writers, historians, poets, critics, and philosophers. If, as Milton observes in his valuable *Treatise on Education*, "The end then of learning be to repair the ruin of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the neereſt by poſſeſſing our ſouls of true virtue, which being united to the heavenly grace of faith makes up the higheſt perfection."—If this be the end of learning how can it be ſo well attained as by ſtudying thoſe inimitable writers, who are the fountain of exalted ſentiment,—of every

proceeds thus far, is an experimentalist; but he alone, who, by examining the nature and observing the relation of facts, arrives at general truths, is a philosopher. A moderate share of industry may suffice for the former: patient attention, deep reflection, and acute penetration, are necessary in the latter. It is therefore no wonder, that amongst many experimentalists there should be few philosophers."

every thing that is great, excellent, and praise worthy*.

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* The remarks of Doctor Johnson on this subject are very just and excellent, and will confirm what I have been saying respecting the usefulness of classical acquirements:

“ The truth is, that the knowledge of external nature, and the sciences which that knowledge requires or includes, *are not the great or the frequent business of the human mind.* Whether we provide for action or conversation, whether we wish to be useful or pleasing, the first requisite is the religious and moral knowledge of right and wrong; the next is an acquaintance with the history of Mankind, and with those examples which may be said to embody truth, and prove by events the reasonableness of opinions. Prudence and Justice are virtues, and excellences, of all times and of all places; we are perpetually MORALISTS, but we are GEOMETRICIANS only by chance. Our intercourse with intellectual nature is necessary; our speculations upon matter are voluntary, and at leisure. Physiological learning is of such rare emergence, that one man may know another half his life without being able to estimate his skill in HYDROSTATICKS or ASTRONOMY; but his moral and prudential character immediately appears.

“ THOSE AUTHORS, THEREFORE, ARE TO BE READ AT SCHOOLS THAT SUPPLY MOST AXIOMS OF PRUDENCE, MOST PRINCIPLES OF MORAL TRUTH, AND MOST MATERIALS FOR CONVERSATION; AND THESE PURPOSES ARE BEST SERVED BY POETS, ORATORS, AND HISTORIANS.”

Dr. Johnson's Life of Milton.

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I was observing that it was a common fault with many to undervalue those studies to which they them-

Most of this passage is cited by Mr. Knox in his *Treatise on Education*.

Now I am upon this subject my readers, I trust, will not be displeased if I enlarge this note by quoting a passage from this useful publication. It is so apposite to, and so illustrative of, what I am now speaking about, that I cannot refrain from laying it before them:

"I am the rather induced" (says this ingenious writer) "to defend that discipline which lays the foundation of improvement in antient learning, because I think, and am not singular in the opinion, that not only the taste, but the religion, the virtue, and I will add, the liberties of our countrymen, greatly depend upon its continuance. True patriotism and true valour* originate from that enlargement of mind, which the well regulated study of philosophy, poetry, and history, tends to produce; and if we can recal the antient discipline, we may perhaps recal the generous spirit of antient virtue. He who is conversant with the best Greek and Roman writers, with a Plato, a Xenophon, and a Cicero, must imbibe, if he is not deficient in the powers of intellect, sentiments no less liberal and enlarged than elegant and ingenious."

Knox on Liberal Education, p. 3.

* "Πλειονας παρὰ Ἀριστοτέλους τοῦ καθηγητοῦ ἢ παρὰ Φιλίππου τοῦ πατρὸς ἀφορμὰς ἔχων, διέβαινεν ἐπὶ Περσας."

Alexander made his expedition against the Persians with better supplies from his master Aristotle, than from his father Philip."

Plutarch.

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themselves have not attended.—They however who act in this manner shew the necessity of men's enlarging their ideas by obtaining some acquaintance with every part of learning. It is wonderful to see that excellent scholar Mr. Knox, in his ingenious Essays, condemning in the manner he does the study of Metaphysics. We may venture to assert from what he says respecting it, that he knows but little of that exalted science. The learned Mr. Harris, in his *Philosophical Inquiry concerning Grammar*, speaks with a very unbecoming derision of Natural Philosophy, stiling these pursuits meer *experimental amusements*.

With regard to Mr. Knox's accusation respecting Metaphysics, the learned reader, who is interested in such inquiries, may see an able defence

Those therefore who are properly ambitious to excel, must attend to the advice of Horace, who recommends a constant and unceasing study of those invaluable remains of Grecian Literature:

Vos exemplaria Græcæ
Nocturnâ versate manu, versate diurnâ.
Horace, De Arte Poetica, v. 268.

* *Make the Greek authors your supreme delight;
Read them by day, and study them by night.*

Dr. Francis.

fence of this study by the very acute and ingenious Mr. Belsham, in the first volume of his *Essays, Philosophical, Historical, and Literary*. And the learned and excellent Dr. Percival in the second volume of the *Memoirs of the Literary and Philosophical Society of Manchester*, has shewn "the importance and dignity of natural knowledge."

One would by no means think it necessary to enter into a formal defence of this useful branch of science.—One would rather suspect (were we ignorant of the person) that he who wanted to be informed of the utility and importance of this science, was possessed of very narrow views or contracted intellects!*

But

* The acquisition of this knowledge is as easy, as it is useful. Pleasure attends on every step.—But far different is the case with classical learning. Before the scholar can read with proper ease and pleasure, the immortal works of Greek literature, many a weary, many a toilsome hour, must he pass in turning over Dictionaries, and tracing words in Lexicons.—

Hoc opus, hic labor est! †

The scholar who through these craggy heights, inaccessible and insurmountable to such numbers! has arrived at excellence, deserves much honour and much respect.

Some

† Virgil's *Æneid*, lib. 6. v. 128.

But what can we say when a man of the enlarged mind and truly comprehensive views of Dr. Priestley, speaks in a disparaging manner of classical pursuits, and seems to think a person, whose business is to interpret the Scriptures, may do with a moderate portion by this knowledge†.

I am sorry to see a man of the Doctor's extensive learning, and great abilities, speak thus of this most important branch of learning, as from a man of his authority it may afford to some people

Some I have known who, while they have been unable to get over the threshold of even the Latin Grammar, have made excellent fops, excellent *ladies'* men, fine *petit-maitres*, or whatever else these *pretty animals of the doubtful gender* are known by.

Justly does Bishop Horsley remark in his *Traacts in Controversy with Dr. Priestley* (p. 71,) that "the acquisition of learning is indeed laborious, but the fruit is sweet." But to a scholar properly ambitious of literary glory, these labours soon cease to be wearisome, and toil becomes pleasant*. If the "first ascent to learning be laborious," it soon becomes in the language of Milton, "so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming†."

‡ See Dr. Priestley's *Letters to a young man, occasioned by Mr. Wakefield's Essay on Public Worship; the Preface.*

* Studio fallente laborem.

† Milton's *Traactate on Education,*

people an excuse for neglecting these studies and be an encouragement to idleness. 'Tis strange he should assert that a moderate degree of this branch of knowledge is sufficient for a divine, when I should think a man as able to calculate eclipses, or demonstrate the distances of the planets, without the aid of *mathematics*, as a divine would be to explain the Sacred Writings, and teach Theology, without a *good* acquaintance with *classical literature*.

It is evident to any one that to interpret the Scriptures aright, it is necessary to understand the *phraseology* of these writings, with the full and perfect meaning of every word. Can this be done without knowing in what senses other authors have used the same expression?—Can the phraseology and sense of the inspired books be understood without an intimate acquaintance with the language in general? And can this be attained without a critical and intimate knowledge of the best authors? Or can any one who is just able to find the sense of a word in a Lexicon, which seems to be the attainment thought necessary by the Doctor in p. 6, of the Preface, to his *Letters to a young Man, in reply to Mr. Wakefield**;—can such an one be thought capa-

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* That I may not be thought to misrepresent what the
Doctor

ble of " as ascertaining the sense of any difficult passage, and form as good an opinion, as the more ready scholar ?"

Sure-

Doctor has written, I think it proper to quote the passage at length:

" I will venture to say, that while a person retains so much Greek or Hebrew (an acquaintance with which last is a rare qualification with the clergy †) as to be able to read without assistance only the more easy parts of scripture, he has every requisite of a good critic with respect to any thing deserving particular attention. For this does not depend upon the facility with which he can read the languages in general. With a little more time he will collect the evidence necessary to ascertain the sense of any difficult passage, and form as good an opinion, as the more ready scholar. The greatest scholar would hardly choose to publish an opinion concerning the sense of a disputed passage, without consulting *concordances, lexicons, and indexes*, which the ordinary scholar can also do."

This is strange indeed! Had any one but Doctor Priestley written it, I would have immediately pronounced it to be the opinion

† Remark, reader, the Doctor's censoriousness, and eagerness to carp at the clergy! But let us only consider for a moment how their learning has been exerted against himself, and how it has *brought him low*, (I mean not by this expression to detract from the Doctor's merits: But why are the clergy to be unjustly scandalized?) and we shall soon account for these unjust remarks.—But is Hebrew a "rare qualification with the clergy," when the only noted scholars in this language are to be found amongst *THEM*, and *THEM* alone!—But I have replied to all this in another place.

Surely the Doctor must have been too precipitate in forming such singular assertions!—Hear however what a *real* scholar says respecting classical learning as applied to theology. “If science” (says Mr. Kett in his late learned and excellent sermons preached at the Bampton Lecture) “If science has acted as the usefully to theology, the learning of Greece and Rome has the best pretensions to claim the same honourable employments in the service of sacred

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opinion of a *dunce*.—Had such sentiments proceeded from some ministers, who rise up at once *self-inspired* with all proper knowledge, without the *dull* fatigue of study and application, my wonder and admiration would not have been roused. But I am sorry indeed to read such things from Doctor Priestley.—Is it not necessary that a divine, or teacher of religion, should understand Scripture Antiquity and Ecclesiastical History!—Is this knowledge to be acquired any other ways than by reading authors whose works are in the Greek Language?—Surely, when in other of his works he dwells (and very properly) on the importance of this kind of knowledge, he must now forget himself!—Or *feeling* what little of this learning is possessed by the dissenting ministers, does he not wish to detract from its value, in order to conceal *their* defects, and hide their nakedness!—

This is worse than the *blustering* of Sir John Falstaff, who did not pretend to undervalue the courage, which he himself was not possessed of, but wished rather to carry the shew and appearance of it, as a quality most valuable and to be desired!

history. The works of Polybius, Livy, and Diodorus Siculus, throw a strong light upon the prophecies of Isaiah and Daniel. The relations of Suetonius, Tacitus, and Pliny, corroborate the evidence of the gospels, and illustrate the early events of the church. The sentiments of Plato are no less useful in developing the principles of the ancient heresies; and even from the sarcastick sallies of Lucian, and the illiberal representations of Julian, may be derived considerable information respecting the conduct of their christian contemporaries*.”

As the Doctor is not only a dissenter, but has been a tutor in some Academies of the dissenters, we may conclude, without going to unwarrantable lengths of supposition, that with such ideas of the utility of classical instruction, little attention can be paid to it in those places of education. The high and various advantages of these laborious attainments;—the fine taste, the exalted sentiments, together with the necessity of them to a divine, who would not only discharge his office with ability, but appear respectable to his people:—who would appear respectable in the eyes of the world;—all these and many other advantages are unknown to these *despisers* of
of

* Mr. Keut's Sermons p. 13. second edition.

of pursuits, too sublime for their apprehensions, and too difficult for their *literary* strength.

There are numbers of paltry cavillers who *pretend* to undervalue classical literature, because they know nothing at all of it themselves. *Damnante quod non intelligunt**. But the Doctor's extraordinary attainments in every learned and valuable pursuit, prevent even ill-nature itself from uttering such a suspicion respecting him. In a commendable warmth to vindicate the character of a deceased, and deservedly respected friend, he was too eager to depreciate those qualifications in which the accuser of his friend is known particularly to excel. This however was doing wrong. Truth should not be sacrificed at the shrine of panegyric. The praise bestowed on any at the expence of truth, becomes, instead of praise, a reproach and a scandal.

Amicus Socrates, amicus Plato, sed magis amica veritas.

F 3

But

* "A contempt of the monuments and the wisdom of antiquity may justly be reckoned one of the reigning follies of these days, to which *pride* and *idleness* have equally contributed. The study of antiquity is *laborious*; and to despise what we *cannot*, or *will not*, understand, is a much more expeditious way to reputation."

Dr. Johnson's Sermons as quoted by Mr. Wakefield in the 358th page of the Memoirs of his own Life.

But although I am free to acknowledge this with regard to the Doctor, yet to other dissenters (and the Doctor lets us see by what he has too hastily said of this study, that it is in no repute with them) and every one who speak thus indecently of these pursuits, I would only say that they condemn those things, because they are what they themselves never attained to. It is not every one that can wield the club of Hercules, or bear the shield of Telamonian Ajax† To excel in these studies is reserved for those high and animated spirits who grudge no labour,—
who

† Αίας Τηλαμωνιος

Ευρυ αμφο' αμφοισιν εχει σκακος.

Homer. Il. lib. xi, v. 596.

But we are led to form the grandest idea of this immense shield,—so vast that Ovid (Metam. lib. xiii, fab. 1, v. 75,) calls it *molem clypei*, from the following description of it in the 7th book, v. 219.

Αίας δ' εἰδυθὲν ἤλθε, φερὼν σκακος, ἥντι πυργῶν,
Χαλκίον, ἐπὶ βόρειον, οὗ οἱ Τυχὸς καίμῃ τεύχων,
Ἐκὺλοτομῶνι οὐχ' ἀριστός, ὕλην ἐν οἰκίᾳ γαίῳ·
Ὅς οἱ ἐκρίψαν σκακος ἀνδρῶν, ἐπὶ βόρειον,
Ταυρῶν Ἰαλκίῳ, ἐπὶ δ' ὀρθρῶν ὑδάσι χαλκίον.

* Stern Telamon behind his ample shield,
As from a brazen tow'r, o'erlooked the Field.
Huge was its orb, with sev'n thick folds o'ercast,
Of tough bull-hides; of solid brass the last.

Pope.

who spare no pains, to arrive at those fountains†, at whose fertile streams the fine and superior spirits of every age have drank copious and invigorating draughts, which have nurtured and trained them up to *true* excellence, and REAL GREATNESS†. Hence Milton caught that divine spirit which enabled him to chaunt those strains, which will never perish. By *imitating* and *emulating* Homer, (as Longinus says of Plato,) he has produced a work equal in every excellence to the immortal compositions of the father of Poetry.

These *nerve-less literati* (or rather *pretenders* to literature), who would *appear* to disregard classical studies, find, or try to find, other roads to fame, than those *heavy* and *tedious* ones, which are not passed without *real* literary labour and

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affidu-

† — — Juvat integros accedere fonteis;
Atque haurire; juvatque novos* decerpere flores.

Lucret. lib. iv, v. 2.

† If any want to be convinced of the usefulness and necessity of classical learning, I would advise them to peruse what Dr. Beattie has written on this subject, and the observations of Professor Fordyce to the same purpose in his Dialogues on Education.

* That is, *new* to these *feeble amateurs* in science, who are unable to collect their fragrance and sweetness.

assiduous application. The ingredients in their composition are too *light* and too *volatile* for such exertions of more than Herculean strength; and therefore, as the fox in the fable did by the grapes, it is much easier to *appear* to despise what THEY ARE UNABLE TO ATTAIN TO.

I Return now from this digression to my proper subject, and shall briefly consider what is alledged against the clergy respecting their attainments in Ecclesiastical History. With regard to this, in which Doctor Priestley would insinuate they are very deficient, and to prove which he brings forward an assertion of a late bishop of our church*, I will just by the way observe, that a charge of this nature is as strange, as if (pardoning an uncouth comparison) any one should affirm a person could not walk, when at the same time he saw him run. The clergy have always shewn themselves skilled and learned in

* See his *Familiar Letters to the Inhabitants of Birmingham*; Part v. p. 35.

in a very superior degree, in Ecclesiastical History, as well as other parts of science. To the venerable and respected names of Bull, Cave, Pearson, and Jortin, with many others, who can the dissenters oppose, except indeed the highly respected name of the learned and good Lardner. But this is a solitary instance. He was a *rara avis in terris*, and does nothing to prove that the generality knew much of Ecclesiastical History.

With regard to their incompetency in the present controversy, respecting the opinions of ancient Christians concerning Christ, Doctor Priestley's assertion respecting it, is as untrue and as ill-founded, as any other*. On the part
of

* I much disapprove of the manner in which, in this place and in some others, I feel myself obliged to express my sentiments.—I the more disapprove of it, when I am replying to so deservedly eminent a character as Doctor Priestley. I don't mean by the positive manner which I sometimes, as in this place, make use of, any disrespect towards the Doctor, a man whom I highly esteem, and with whom I am happy enough to have some small acquaintance. When I say that any assertions of his are untrue, I don't by any means intend to convey the least idea that he would assert a wilful falsehood.—I believe there is no man living more sincere, more upright, or one that would less have recourse to the least degree of fallacy to support
his

of the dissenters, the Doctor alone has distinguished himself in this dispute, but many among the clergy have entered the lists with great ability

his arguments. For such mean conduct he is too open, and too manly. But in the case I am speaking of, I cannot help thinking the Doctor to be very much prejudiced;—more so than he himself is aware of. The conduct of some few of the clergy towards him, have afforded him just reason to be angry with them, but why on that account, as the Doctor does, abuse too indiscriminately the whole body? This prejudice has made him in what I am alluding to, assert things without taking the trouble to look round and see how the case really is; It makes him utter in this respect assertions upon very slender foundations, without waiting to inquire by what evidence they are supported.

I am very far from meaning the least personal enmity towards a character I so much respect. In the warmth of composition, one cannot always put a guard on every expression, and watch every single word. If in controverting what he has said on the subject I am upon, I have any where delivered myself with too great a degree of heat, or used any language that may appear too positive and too decisive, I do it merely from feeling interested in the subject, from being, with respect to myself, confident of delivering nothing but truth, and from a certain warmth (which, I own, I cannot avoid) which makes me express myself according to present feelings.

As I hope the Doctor will accept this as a sufficient apology for any unguarded expression that may have escaped me, I shall beg leave for the sake of others, if any such there be, who may think that I have used too warm, or, in any respect,

lity and extensive learning. To a single Person then of any eminence on their side, we can oppose the names of Doctor Horsley, Bishop of St. David's, Mr. How, Mr. Kett, Mr. Whitaker, and others, all of whom bring to the controverſy great powers, and a deep and intimate acquaintance with Ecclesiastical History, and with every part of learning sacred and profane. This being the case, it is too far exceeding the bounds of candour and moderation, to speak of the learning of the clergy in the manner the Doctor has spoken. And the candid among the dissenters will, I trust, on this account, excuse what I have been *compelled* to say in their defence. Had a clergyman of the church of England, spoken thus wantonly and disrespectfully of the dissenters, without any provocation, I should condemn his want of generosity, and the weakness and nar-

too violent language in opposing the Doctor, to deliver my sentiments respecting him in the words of Doctor Parr: I think him "a man whose talents are superlatively great; whose attainments are numerous almost without a parallel; whose morals are correct without austerity, and exemplary without ostentation; and in whose character the philosophic eye will at once discover the deep-fixed root of virtuous principle, and the solid trunk of virtuous habit. *"

* A Letter from Irenopolis to the Inhabitants of Eleutheropoliſ; or a ſerious Addreſs to the Diſſenters of Birmingham, By a member of the eſtabliſhed Church,

narrowness of his heart, that would let him see no merit except on his own side.

What therefore I have been saying is not meant to reflect in the least degree upon those ministers among the dissenters, who are possessed of learning and ability. To them I pay every respect. To learning and a cultivated mind, I pay due reverence where-ever I meet them. They have my regard and sincere veneration. From the trappings of empty wealth; from the silly pride of a *meer title*, from the paltry grimace and ridiculous airs of a man of fashion, I turn with scorn and indignation, to pay the homage of my heart to the SCHOLAR!

I must however be free to say, that were it not for the spirit of dissent, and the emulation excited by the learning of the clergy, I should not expect among the dissenting ministers the learning there now is. And for this very good reason, as there would then be among them no encouragement to aim at excellence—nothing to stimulate them to the labour and fatigue of learning. For if by chance one congregation had a learned instructor, their very next neighbours might be *headed* by an insolvent cobbler, or a worn-out blacksmith. This follows of course

course from their favourite doctrine that any one may take this office upon himself, contrary to the authority of scripture, contrary to authority and practice of Christ, and the Apostles, and all their successors;—and I will add, contrary to *unprejudiced* common sense and reason*.

Where

* See the note in p. 15.

Nay so far do some of them carry this doctrine, as to be offended with the decent habit which their ministers wear. "We regret," says one of them "that a solemn peculiarity of habit serves to keep up an awful distinction between the minister and the man."—Without doubt it would gratify the *levelling* vanity of such as this writer, if all odious distinctions of every kind were laid aside, and men be made equal not only in dress, but in their sentiments and ways of thinking!—A judge stripped of his robes, and the clergy of their decent apparel, would please, perhaps, those who think with this writer, as bringing them more in appearance to their own level. But would not the menial servant of this gentleman, who attends him behind his counter, or waits on him in his counting house, (see p. 30 of the pamphlet) have equal right to be offended at the difference kept up between himself and his master, and reprobate his dress, when appalled in the habits of a mayor or alderman, as keeping up too great a distinction between man and man!

In the same place this writer observes, "We think a minister is merely a member of a religious society, chosen to persevere for the sake of order and edification."

Remarks on a Sermon lately published by John Clayton in three Letters to a friend, by a protestant dissenter.

Some

Where any one might take this office upon himself, there certainly would be no encouragement for any one to excel in science or literature,

Some of the enlightened carry their ideas so far, that they are for abolishing the clergy, altogether, the order of which they have just discovered is a 'fundamental corruption of Christianity.' See *A short Address to the Protestant Clergy on the fundamental corruption of Christianity.*

This writer pronounces the order of the priesthood to be unauthorized either by reason or scripture, and that it has been the fruitful parent of corruptions.

I am sorry to see any countenance given to such strange and novel positions, as are here advanced, by such a real scholar as Mr. Wakefield. In his *General Reply to the arguments against the Enquiry into Public Worship*, he has these singular observations; "As to the *pastoral and ministerial office*, it is a language which I do not much admire. I wish men to become their *own priests* to a greater degree than they are." For the same reason the priesthood of Christ, and the Apostolical office, must create offence, because it is from these that the clergy have derived, and do now derive, their mission and their authority to preach. For our Saviour *absolutely* forbade any one to assume this office himself, and no one in his days, as even a dissenter allows, did assume it. He constituted and appointed various orders of the ministry in his church; and ought not those who are for altering and removing the laws and constitutions of Christ, to produce some authority for abrogating his laws, which are the laws of Heaven, and assuming the office of law-giver in his Church.

This

ture, but every thing to discourage it, as a preacher of learning and abilities might be outdone in the people's favour by an illiterate mechanic,

This is assuming more arbitrary power in things pertaining to religion, than the pope himself would even dare to do, and yet if the pope did venture on these things, he could plead the shadow of some authority for so doing, which these gentlemen cannot do.

To be a divine, whether lay, or ordained, Mr. Wakefield well knows, and acknowledges, requires no small degree of learning,—no moderate share of natural ability. Are the times then so much altered, or men so much changed and improved by nature, that every man can suddenly rise up a teacher of religion, and an interpreter of the scriptures!

*' To laugh, were want of goodness and of grace,
And to be grave, exceeds all power of face.'*

Pope's Epistle of Dr. Arbuthnot.

But I forget myself: all argument and reasoning may here be laid aside. If the clergy could but be suppressed, it would be doing more than every thing else, to the abolishing of Public Worship, a thing for which Mr. Wakefield earnestly contends. And then, when there were neither priests, or public service to employ them, why need men become their own priests! As well (*semihî fas sit ' parois componere magna'*) —As well might one say that every one should become their own shoe-maker, when the wearing of shoes was laid aside and abolished!

Ridentem dicere verum, quid vetat?

But to return to the gentleman, whose *Address to the Clergy on this corruption of Christianity*, I was first noticing.

It

chanic, whose humble apprehensions being more upon a level with the understanding of the populace, he would consequently be preferred to him

It was Mr. Hume's opinion, that the only way to gain reputation and to shine, was to dazzle and surprise people, by producing something new. The being of a God, and the truth of revelation, has been so long attacked, and people have become so tired of the subject, in the manner in which it is generally brought forwards, that those people who would rush into fame (if I may be allowed the expression) by their *eccentric novelties*, are, it seems, compelled to seek some other subject, on which they may display their invention. Near the close, therefore, of the eighteenth century, up starts a writer, and tells us, that an ordinance, appointed by God himself, confirmed by Christ, and the Apostles, and which has continued for more than seventeen hundred years, has in reality no foundation, either in reason or scripture.--That men for such a length of time, have been weak enough to be grossly imposed upon in this important matter. It would perhaps have made many plain, simple, people, who are willing to believe what they see so clearly and positively appointed in scripture, have paid more attention to the reveries of this *dreamer of dreams*, had he prefaced this great discovery, (which even Sir Isaac Newton could never arrive at, though he paid great attention to things relating to Theology, as well as to Philosophy,) by telling us he was inspired, and that all former things were to give place to whatever he should dictate to be right. Unless he does this, few, I am fearful, will join with him in opinion. If he prosecutes his subject, we may probably be informed that men ought not to put themselves, and their affairs into the hands of physicians and lawyers, but that every one should

be

him by many of the less informed, and who from this circumstance stand most in need of a learned instructor; to direct and teach them.

However, though I always respect their *learned* ministers, I humbly think, and am perfectly convinced, as I have before observed, that they have no more right to assume the office of preachers—nay not so much—as I have to take upon myself, unappointed, a command in an army, or the office of a judge. For if Heavenly things are of more importance and concern than earthly, (as, I suppose, every Christian at least will acknowledge they are;) then he that of his own self assumes an office instituted and ordained by heaven, commits a greater offence, than he that takes upon himself any function or office appointed only by earthly powers. But upon this subject I have somewhat enlarged in the note to p. 15.

The dissenters themselves, I would own and esteem as brethren: I would do any kind office

G

to

be physician and lawyer to himself, and then the *farce* may close with begging the applause of the *audience*:

* Vos valete et plaudite !†

† Terence;

to them that lay in my power,—would compassionate, what appears to us to be errors, and instead of using any violence to convince them of their mistakes I would not hurt *a hair of their head*, but trust to argument alone, or give up my cause, which, I trust, is the disposition of our church in general*.

MAY

* The riots at Birmingham, owing merely to a lawless mob, that cared no more for our present government either in church or state, than for the dissenters, I entirely reprobate as severely as any of themselves can do.—I lament that this enlightened period should witness such base and nefarious proceedings.

If any one can be so destitute of the common feelings of humanity, as to exult and rejoice at the sufferings of the dissenters, as Dr. Priestley in his *Appeal to the Public on the Riots in Birmingham*, asserts some have done, I deplore the wretchedness of their heart. If I was to hear any minister of the Gospel thus insult them (which I hope no one has done, or can do,) I should take him to be a *wolf in sheep's clothing*. Whatever individuals may do, let not a whole body of men suffer reproach for it. This is unfair and unjust. But it is what Dr. Priestley has been too free to do in the above pamphlet. Contrary to the candour we might expect from him, no charge is brought but against the clergy as a body. He does not stop to make exceptions, but includes all. But from Mr. Burn's *Reply*, I think more favourably of those individuals to whom we may suppose the Doctor more particularly to allude. For the warmth however of his *Appeal*, I would make every allowance, on account of his great and unmerited persecutions.

For

MAY the clergy then always preserve their far superior attainments in science and literature!

G 2

ture!

For my own part, I feel as much horror at the suffering of the dissenters, as though it had happened to myself, or to my own friends. And these without doubt are the feelings of many.

I sincerely lament that at this time so great animosity and violence prevails between the church and the dissenters. But for this they have to thank themselves. Many of them have acted, as though they were contending for meer victory and power; not for what was truth, and what was right.

Although they have every kind of toleration and liberty in their worship, that one would think moderate men could wish for, yet I would grant them every indulgence that was possible.

The Test and Corporation Acts I do not think they have just grounds for wishing to abolish. For by the same rule that the civil magistrate may establish one particular form or mode of worship, he has certainly a right to grant the professors of it what particular privileges seems to him wise and proper.

On this subject, and on that of church establishments, I shall take this opportunity of delivering my sentiments, especially as they are somewhat different from what they were some time ago.

The civil magistrate must undoubtedly have a right to establish that mode of religious worship, which appears agreeable to the majority of the people. That the worship of the Church of England is thus approved of, no one, I presume, will deny.

This

ture. Though learning at this time has not its reward, and the scholar is greatly neglected;—though vulgar minds seek only riches, and meanly

This being allowed, the magistrate has the same right for the good of the whole, or the greater part, (which is entirely the same,) to take from individuals certain rights and privileges, as the good of a few must give place to the good of many.

This idea is stated more at large by the learned and excellent Bishop Watson, in his late *Charge to his Clergy*. In doing which he shews his usual candour and liberality, as he inserts it as an argument against what seems his own opinion, and what he had been contending for.—*Fiat justitia, ruat cælum.*

But I go on to observe, that by the Test and Corporation Acts nothing is actually taken from the dissenters; and between the not receiving a *gift*, and having any thing *taken away*, is a great difference.

Or, as an ingenious writer states it, “ If it is wished to insinuate, that an incapacity to hold civil offices is a penalty, the term is misapplied. Between *paying a penalty*, and *not receiving a gift*, the distinction is sufficiently obvious.”

See *Vindicia Landavenses: Or, Strictures on the Bishop of Landaff's late Charge, in a letter to his Lordship*, p. 15.

But, in this, as in every thing else, I would have what is *truth*, and what is *right*, to take place. At this time it does not appear to me that they can demand the repeal of these Acts as a right. I could wish however for the preservation of peace, and for the sake of leaving them as little room as possible
for

meanly aspire after the paltry distinction which riches only afford;

*Ocives, cives, quærenda pecunia primum;
Virtus post nummos.*

Horace, Epist. lib. 1. Epist. 1. v. 53.

*'Ye sons of Rome, let money first be sought;
Virtue is only worth a second thought.'*

Dr. Francis.

—Though they bow to the meer man of wealth,
as to a golden idol;—Yet let a clergyman

G 3

only

for complaint, that this was granted them, *provided it could be done with safety*. But I conceive however that this is not a proper time to remove this object of their complaint. Their mode of demanding it, and the violent conduct of many among them, together with the threats they do not scruple to utter against the church, shew an hostile disposition, a disposition more inclined to subvert our establishment to erect their own system on the ruins of it, than a meerly requesting an exemption from what they may call a grievance. It appears by their present mode of proceeding a meerly striving for power.

I am apt to think that proper assiduity, and a use of right means, gentleness and kindness, (which however the violence used by some of them very much opposes,) numbers might be brought over to the church. Some moderate men among them have wished for an union; and so trifling are the objections of many to our church, that in a case where prejudice had not blinded their eyes, they would be ashamed to utter them.

For

only reflect how disgraceful it is for one who takes upon himself to instruct others, to be untaught and uninstructed himself. An ignorant fel-

Formerly a prescribed form of prayer was disagreeable to them all, and a surplice even scared them. With regard to the former the very sensible *Letter from a Blacksmith to the Ministers and Elders of the church of Scotland*, has opened the eyes of people to the many inconveniencies of extemporary prayers. Dr. Priestley always uses a precomposed form, and seems by this, and what he has said respecting it, to approve of, and prefer, it: as he likewise does by his having published forms of prayer for the use of religious societies. Many congregations of dissenters at this time make use of forms of prayers, omitting altogether extemporary effusions.

As to the surplice, they might with equal propriety object to a clergyman's wearing a shoe, or any common garment, if indeed other people did not wear them, as there can be nothing in any way offensive in it, and it is only used in the church, as it conduces to decency. And St. Paul's directs that *all things be done decently and in order*, without himself prescribing what in this respect was decent, and what was not. Which shewed that he left this particular to the wisdom of the church.

They tell us indeed that the surplice was used by the heathen priests, but so likewise were other outward garments. —The heathen priests likewise eat and drank as ours do—and surely if we laid aside these things because they used them, *some* disorder and inconvenience would ensue.—Unless therefore it can be proved that the surplice being worn by the heathens, was defiled by them, and that all the succession of surplices continue to inherit the defilement, their objection is

worse

fellow in a gown and cassock, is as contemptible a creature, as a clown in the robes of a judge.

Amidst the many discouragements to learning, and especially with the clergy, is the admission, however seldom it may happen, of people into

G 4

the

worse than frivolous,—'tis ridiculous.—But any thing to keep up the spirit of dissent!—Any objection however weak or trifling to justify a separation!

But some among themselves wear gowns.—These likewise are worn by our clergy, and conduce also to decency and order.—How comes it that these meet with a better fate than the surplice!—They likewise imitate us in taking the title of *Reverend*, which according to their ideas of a minister, (see p. 16 and p. 20, the notes, and elsewhere,) they have certainly no more right to assume than any one of their congregation. They have no more right to distinguish themselves from the laity by this appellation, than they have to assume the title of Lord, Duke, or 'Squire, which latter any one who has heaped together more gold than his neighbours, thinks himself at liberty to take. I contend that they have no right to take the above appellation, any more than any layman has, because their definition of a minister makes no distinction between him and a layman; any layman (they say) having a right to assume the office at pleasure. If any man were to assume at his own pleasure any worldly office, or any of the distinctions belonging to it, strange disorder and confusion would ensue. It is singular then and extraordinary, that the notion of any one's assuming at his own will and pleasure, the high and important

the church, who are unqualified for the office, but who through the interest of powerful friends get ordained, and by the same means obtain the highest preferments in the church, (holding, *unblushingly*, two or three of the most valuable livings) not only without having had an education to fit them for this office, but when very frequently they have been bred to business and professions, which by the habits there gained, and the mode of life there pursued, has a powerful tendency to unfit them for the sacred office, which they presumptuously, nay impiously, undertake to discharge.

A single instance of this kind can never happen without giving a severe wound to the church, discouraging learning, and affording great offence to the laity. It is hardly to be conceived how much the church and the clergy are injured in the opinion of the people, (I don't mean the better informed only, but the common people likewise,) by such circumstances as the above. I have seen them upon such an occasion deeply

portant office of a minister of Christ, does not strike reflecting people as the greatest of absurdities, and from which many evils must inevitably arise. The absurdity in the first case is universally acknowledged; yet these offices and powers are appointed *only* by men; but the PRIESTHOOD itself is derived from HEAVEN!

deeply sensible of the disgrace sustained by the church, and of the dishonour done to the regular clergy; and have heard them express their honest and just indignation at it.

With regard to the clergy, those I mean who have laboured to qualify themselves for the proper and honourable discharge of their office, (and I rejoice that the number of such worthy and exalted characters is by no means small,) —With regard to these, it must be extremely painful to them, painful to every ingenuous mind, who has toiled in the laborious field of literature and science, to see men admitted into the church, and gaining the highest emoluments of it, whose healths have never suffered, nor their nerves been rendered irritable, by the labour and fatigue of long continued study; who have never wasted the midnight lamp by the fond, but eager, pursuit of knowledge; nor *inter Sylvas Academi*, or in any other place, have explored the hidden path of science*; but who are better acquaint-

* Νυν δε οικιαν μιν οικοδομησασθαι εδεις αν υποσχεσθαι τολμησεις, των ουκ οντων οικοδομικων· εδε σωματων αφασθαι νεοσηκοτων επιχειρησειεν αν τις των ιατρευειν ουκ ειδοτων· αλλα, και πολλοι οι προς βιαν ωθοντες ωσιν, παραιτησεται, και ουκ ερυθριασει την αγνοιαν. Ψυχων δε επιμελειαν πολλων εμπιστευεσθαι τοσωντων, ουκ εξετασει προτερον εαυτον.

Chrysostom De Sacerdotio.

“ Will

acquainted with the formal etiquette of fashion, and the empty, insipid ceremonies of a drawing room, than with the stores of antient, or modern, learning, and the depths of Theological knowledge, and whose chief merit has been acquaintance with the great and powerful.—It is, I repeat, somewhat painful to see such men, (certainly highly improper to be labourers in Christ's vineyard,) gain the highest stations, and greatest profits, of the church, while one who has consumed his health and fortune in hard and severe study to qualify him to preach the Gospel, interpret the scriptures, and instruct men in religion with efficacy with regard to them, and with credit and respect to himself, may starve with his family, or be forced to some business for which he is now rendered wholly incapable and unfit.

Ye successors of the Apostles, whose duty it is

“ Will a man undertake to build, who is no Architect? or will any one attempt the cure of sick persons, who hath no manner of skill or knowledge in Physic? or, though such a one should be much importuned, would he not positively persist in his Refusal, and not be ashamed to own his ignorance? And shall not he much rather diligently consider and examine himself, to whom the care of so many Souls is to be entrusted?”

Bunce,

is to watch over, and guard the fold of Christ, and to appoint proper pastors to take care of it!—Suffer I beseech you, one of those who has passed his life in labour and study to fit himself for the ministry, to which he was very early inclined, not with a view (he solemnly calls God to witness!) of its emoluments and riches, but solely from an early predilection and fondness for it, and a love of a studious and literary life; not however without the expectation, that if he endeavoured to qualify himself for it, it would at least furnish him with a maintenance,—whose health is much injured by study, whose fortune much impaired by the expences of his education, and the expences necessarily attendant on a continual prosecution of his studies since, and who is now compelled on account of his family to undertake a secular employment, for the due executing of which he is totally unfit, unprepared, and unqualified*.—Suffer him, he entreats you, to plead with you a few moments in behalf of those who may be similarly circumstanced. He will do it with the respect due to men, who are so eminently qualified for the high and elevated station in which you are placed.

In

* Vide Appendix, Note (a)

In the name of your master Christ Jesus, he would intercede with you, and exhort you, as you value the welfare of the church, and the credit and respectability of a priesthood of divine institution, not to lay hallowed hands on the profane persons above mentioned*, who defile the Lord's Sanctuary, and bring his religion into contempt. Suffer, he entreats you, those who have endeavoured to qualify themselves to preach the Gospel, to live by the Gospel, as the Scripture enjoins they should.

Our Saviour has told us that his kingdom is not of this world; why then should meer men of the world, who enter into the sanctuary only to plunder it, be suffered to preach it! They are *hirelings*, and not *shepherds*†. They care not
for

* Vide Appendix, Note (b)

† He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and robber. —But the sheep do not hear him.

John x. i. viii.

Is religion, one may properly ask, a meer farce that it is thus traded with?—Is it a thing instituted to furnish places for great people to accomodate their dependants with, "*whilst learned men may have leave to go and chuse on what tree they will please to hang themselves!*"

Dr. Jortin. Tracts, Philological, Critical, and Miscellaneous,

for the *sheep*; they secure the *spoil*, and leave the flock to the care of another, hired with scanty wages to do the labour. If those who sold and bought in the temple, profaned it, and were turned out of it by Christ himself, how much more is the temple scandalized and profaned, by admitting those to officiate in it, who are entirely unqualified, and who would not undertake this office, were it not solely for the emoluments. This is making merchandize indeed of religion;—this is meer trading with holy things; this is *selling* religion,—nay it is prostituting it to the vilest purposes.

There have not been wanting instances of people, even *late* in life, gaining admission into the Priesthood, who had received no education for it, but who had been educated to different professions, and besides that, have been already possessed of noble and independent fortunes!—These have procured entrance into the Church, and have gained immediately preferments, which would comfortably maintain three families!

If posterity can credit this, they will *shudder* at it.—They will be shocked that men of learning, who have spent a fortune in their education, must either starve upon a curacy, or take themselves

selves to some other business, full of difficulties to them, because they know nothing of it, or if they did, are by other habits entirely disqualified for it.—They will feel abhorrence at hearing of a wife and family of a deceased clergyman coming to want, because his income was too small, to maintain them decently, even whilst living; and when dead, nought but poverty and distress awaited them. They will feel abhorrence and indignation at this, when they hear of livings being prostituted to such wretched and vile purposes,—the increasing of an already splendid fortune, or given to men of no learning or attainments, or any other qualifications, to make them worthy of their station, but are thus exalted because they have demeaned themselves to become the sycophants of the great, and the parasites of the mean and wealthy. *Mean* because real merit has no charms for them; because they would much sooner provide for the man who *can* so far flatter their vices, as to become a partaker in them, than reward neglected merit, or even relieve it from the frowns and scorn of oppression.

This is turning religion, its ordinances, and divine offices, to base and worldly purposes indeed! With what respect or reverence can
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people look up to such preachers as these! How can such men pretend to teach the pure principles of Christianity, to recommend charity, and the avoiding of covetousness, which we are told, is *idolatry*, when it was COVETOUSNESS; not the love of religion, or of Christ, and his Gospel, but the love of money, *the root of all evil*, that made them take this office upon them.

Those who sold and bought in the temple in our Saviour's time, committed a small crime in comparison with these. Those traded with the goods of this world only, but in an improper place; these make a trade, and a vile trade too, of religion itself! The sellers and buyers in the temple did not rob or plunder any one;—they were trading with their own goods, but these men rob and plunder those, whose lives have been constantly dedicated to the sacred office.—No wonder that sectaries increase; no wonder that religion and the priesthood is contemned, while religion is thus made by its *own members* more than a farce of!

These men must surely be possessed of more than common assurance,—of more than common impudence,—who dare thus intrude themselves into the office of the sanctuary. Were they possessed of common modesty, they would blush
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when they put on the surplice, and retire in confusion from the ridicule of their congregation. How dare these men pretend to teach others religion, who thus trample religion under foot by making it a matter of meer gain!—Can ye pretend to interpret the scriptures, to explain the important doctrines of religion, and defend it against the attacks of infidels?—Heretics and infidels must easily prevail, unless ye can call down inspiration, and be miraculously instructed yourselves!—Besides, what care have ye for religion, or the people? like Judas of old ye will take care of the *bag*; and religion may take care of itself. If ye did care for religion, ye would not thus bring disgrace and contempt upon it. If ye thought the Priesthood any thing more than a *craft*,—a meer trade, by which profit is to be obtained, ye would not thus impiously thrust yourselves into it.

If I express myself in the language of indignation, I express myself according to my feelings. I have never been accustomed to repress or to disguise my sentiments. As I feel, so I speak. Where the honour and credit of religion is concerned, a man must be wicked not to defend it.—Where the priesthood is profaned, and its rights invaded, to assert its importance,

portance; and to defend it from being converted to base and worldly purposes, by worldly minded men, is to defend an institution, derived from heaven, and appointed by the Almighty Himself. An institution, intended to convey the greatest benefits to mankind, but when thus perverted, and abused, becomes, instead of a blessing, a bane and an evil; by making them set at nought all religion, as a meer trick, as a paltry contrivance to gain money.

One would be almost inclined to suspect, that those who thus *seized* on the priesthood, must be infidels and atheists themselves, or else what must they think will be their lot at the day of judgment, when called upon to give an account of the souls under their care! We have been careful, they may truly say, to receive the wages, which we have not, and could not, earn, and instead of exhorting others to look at heavenly things, our attention has been wholly engaged at minding first of all the things of the earth. These we were sure of, these we had gotten possession of; and as for religion and the things of heaven, we left those to them who had nothing else to take care of.

One might with no great impropriety ask, whether these people, would not willingly be-

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come priests of Baal, or priests of the —, provided they were well paid for it. There the crime in one sense, would be much less. But to enter into the Lord's Sanctuary, and become one of his priests, solely for the sake of gain—through meer covetousness,—is a sin of a deep nature: 'tis deriding religion, 'tis despising the author of it, and, like Judas, 'tis betraying the Lord for a sum of money.

Proper reflections on this crime, if it did not make them perform the act of Judas, would much affect serious minds, and incline them to atone for their offence by hastily relinquishing an office, too sacred to be assumed for the purposes of wealth and worldly aggrandizement.

YE FATHERS, ye protectors of the church, to whom not only the clergy, but the laity look up, on this, and every occasion, where religion, where the church, and the priesthood are concerned,—let not the church, of Christ be thus made the scorn and derision of the world, and the contempt of infidels. Let her pastors be such as will take care of her flock, and that not for 'filthy lucre,' but for conscience sake. Let all drones, the idle, the ignorant, and the immoral, with all those who come to plunder and
rob

rob the sanctuary, be for ever excluded from it. Let those only who have laboured to qualify themselves for that important office, be admitted to it. Soon then would the church of Christ flourish, and bid defiance to its enemies. Let the dissenters, in the name of all that is good, enjoy their own way and manner of worship, as every one has a right to do, and let us treat them as Christian brethren,—for true religion *lords it* over no man's conscience;—but soon would their *puny* church government give place to that regular establishment of bishops, priests and deacons, instituted and sanctioned by Heaven itself.

The feeble attacks of half-learned*, half-thinking infidels, would be vain and frivolous. Their shafts would fall harmless to the ground, repelled by a learned and able clergy. The people, instructed by them in the evidences of religion, the truth of its doctrines, and the importance of its duties and precepts, would be rendered firm against the insidious attacks of their artful enemies. They would be able to give an account of *the hope that is in them*†, and a reason for their faith. And as to the Church,

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* Vide Appendix, Note (c.)

† 1 Peter iii. xv.

we should not have such numbers attend its services meerly because their fathers did so before them, but they would adhere to it from a conviction of its excellence, being convinced that in separating from the church of Rome, we quitted only their abuses, and the corruptions they had introduced into Christianity; whilst we retained what was agreeable to Scripture, what was primitive, and apostolical. This our Church has done, while the dissenters quitting one extreme, have gone into another.

Incidit in Scyllam, cupiens vitare Charybdim.

Let the maintenance of the clergy be decent, that they may live respectably, but not extravagantly and luxuriously, but so that they may attend, unincumbered with too many cares of the world, to the instruction and well-fare of their flock, the studies of their profession, and the general pursuit of science and literature. Grudge them not that humble, and hard-earned, pittance, which will enable them to do this, and to educate and provide for their families. Let not those whose high calling it is to labour for the instruction and salvation of others, when laid upon the bed of death, have their feelings wounded, and the pains and horrors of a death-bed rendered infinitely more terrible and agonizing.

ing, by the shocking prospect of leaving a widow and her fatherless children to the miseries of want, and the cold and unfeeling pity of a selfish and narrow-minded world!

ALTHOUGH learning is surrounded by so many discouragements; although it has not due honour and respect paid to it; though by the multitude, by the *great* and the *little* vulgar, the empty trappings of insignificant wealth, and the ridiculous and false splendour that attends it, are more looked up to, and regarded, with the *silly amazement* of fools, and the *stupid gaze* that is attracted at seeing an *animal* finer than themselves.—Although learning has these disadvantages, yet let not the NOBLE and SPIRITED MIND be discouraged from the pursuit of it. Let him value the acquisition of it, as superior to the meer accumulation of wealth, and let him consider himself as elevated and raised in the scale of existence, while the mind occupied solely by riches and worldly greatness, becomes depressed and contracted, loses its innate dignity, and native grandeur, and sinks, almost below the level of human nature.

A cultivated and enlarged mind confers true GREATNESS and true NOBILITY. Let not therefore the man who cultivates his mental powers,—his nobler faculties,—let not such a man *demean* himself so much, as to envy the greatness conferred by meer riches, nor degrade himself by a comparison with their possessor! “A scholar and a man of virtue,” (as Mr. Wakefield observes, with his usual energy and spirit,) “is a despicable traitor to himself, if he bows in acknowledgment of superiority to any idol of *riches* or of *station*. The *virtues* are not to be purchased by the *wealth of Ormus and of Ind*, and are degraded by such comparisons.”

It is only the truly noble mind that is eager after the pursuit of knowledge, and that knows the real value of it. Little minds are contented to be distinguished from the brute creation by their *make* and *shape* alone, as they attend meerly to their bodies, and to what is external. But as it is the excellent gift of reason,—as it is the *mind* alone which really elevates us from the beast of the earth, an ingenuous spirit wishes to be distinguished by the cultivation of his reason and the improvement of the powers of his understanding.

Little

Little minds are content to grovel on the earth, but the *haaven-born soul* is eager after those pursuits and acquirements, which will raise him above it, and elevate him to his native sky.

*Splendidiora quidem mens expetit; illius altis
Par votis nil est mutabile, nil perituum.**

The constant pursuit of wealth, and the splendour attendant upon it, engage the minds of the multitude, as though life and every thing else depended upon them, and as though this was to be their dwelling place for ever. But to a mind properly disposed, these things are of very inferior importance. Such an one is eager after those things which exalt his nature here, confer happiness, strengthen virtue, and fit him for immortality, when terrestrial objects will no longer engage his attention;—such is the pursuit of wisdom, and the acquirement of virtue†.

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* *De Animi Immortalitate*, by Isaac Hawking Browne.

† “ *Mens itidem nihil hic terrarum quicquid ubique est
Par votis videt esse suis; quin omnia sordent
Præ forma æterni, servat quam pectore, Pulchri
Ingenii cui sit vigor, et sublimia cordi.
Hoc ergo exoptat solum sibi, totus in hoc est:
Abiens, absentis tabescit amore perenni;
Congressusque hominum vitans, ut verus amator,
Et nemora, et fontes petit, et secreta locorum;
Solut ubi secum possit meditari, atque
Nunc Sophia, ingentes nunc carmine fallere curas.”*

Browne De Animi Immortalitate,

The man of a narrow, contracted soul, when possessed of a little wealth and worldly grandeur, exalts himself as a superior being, when in reality, he is generally, in real usefulness, inferior to the peasant he affects to despise; and in point of excellence, beyond comparison beneath a man of a cultivated and improved mind, since, as Mrs. Wollstonecraft admirably and justly observes in her late publication, entitled, *A Vindication of the Rights of Woman*, that it is "improvable reason" which is "the dignified distinction, that raises men above the brute creation, and puts a natural sceptre in a feeble hand." p. 3.

Alexander and Cæsar, two of the sublimest spirits that ever existed, were animated with the love of literary glory, equally with that of arms. We are informed by the historians of the former's life, that he was angry with Aristotle for having debased the sciences by making them known by his publications, telling him that "he was no less desirous to excell others in the arts and sciences, than in power and greatness."*

Let us not therefore follow the ignoble pursuits of the vulgar, nor estimate true greatness
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* Quintus Curtius's History of Alexander, p. 15.

by the narrow standard of their contracted ideas.

Vulgi igitur studiis noli altæ mentis acumen Metiri.†

The attainments of learning and science will well reward the possessor, although over-looked and neglected by a world, intent more upon trifles than realities. Learning by a noble mind is sought after as its own reward. *Μανθανει* & *μονον* *τοις φιλοσοφοις ηδιστον* (says Aristotle), *αλλα και τοις αλλοις ομοιως* αλλ' *επι βραχυ κοινοῦσιν αυτε* *. And the truly illustrious prelate, whose name I have had occasion more than once to mention, justly observes, in a passage I have before quoted, "That the acquisition of learning is indeed laborious, but the fruit is sweet."†

But nothing can more strongly shew the excellence, and the superiority of learning to every acquisition besides, than the following just and pointed remarks of Stillingfleet in his *Origines*
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† Browne *De Animi Immortalitate*.

Vide Appendix, Note (d.)

* *De Poeticâ*, cap. iv.

† Bishop Horfley's *Traacts in Controversy* with Dr. Priestley, p. 71.

Sacra, p. 5. "We need not" (says he) "have run so far back as the *first man* to evince the *knowledge of truth* to be the most natural *perfection* of the *soul* of man; for even among the present *ruines* of humane nature we may find some such *noble* and *generous* spirits, that discern so much *beauty* in the *face* of truth, that to such as should enquire what they find so *attractive* in it, their answer would be the same with *Aristotle's* in a like case, it was *τὸ πρῶτον ἰσχυρὸν*, the *Question* of those who never *saw* it. For so *pleasing* is the *enquiry*, and so *satisfactory* the *finding* of truth after the *search*, that the *relish* of it doth far exceed the greatest *Epicurism* of *Apicius*, or the most costly entertainments of *Cleopatra*; there being no *Gust* so exquisite as that of the *mind*, nor any *Jewels* to be compared with *Truth*. Nor do any persons certainly better deserve the name of *men*, than such who allow their *reason* a full employment, and think not the *erectness* of man's *stature* a sufficient distinction of him from *Brutes*. Of which those may be accounted only a higher *species* who can patiently suffer the imprisonment of their *Intellectuals* in a *Dungeon* of *Ignorance*, and know themselves to be *men*, only by those *Characters* by which *Alexander* knew himself not to be a *God*, by their proneness to *intemperance* and *sleep*. So strange a *Metempsychosis*

fychosis may there be without any change of bodies, and *Euphorbus* his soul might become a *Brute*, without ever removing its lodging into the body of an *Ass*. So much will the soul degenerate from itself, if not improved, and in a kind of *fullness* scarce appear to be what it is, because it is not improved to what it may be."

With regard to the Clergy, it behoves them, in an especial manner, to be diligent in the pursuit of science. Now that inspiration is no longer, the want of that must be supplied by all the aids which human learning can furnish. The Clergy in every age have been respectable for their learning. In the times of gross ignorance and darkness, what learning remained was possessed by the Clergy. When Egypt was in its flourishing state, and eminently renowned, as it was above every other nation for science and literature, it was the priests that were the men of science, and the instructors of others. It was by the priests that Pythagoras was instructed in all their knowledge, and to them Greece was indebted for her arts and sciences*. Egypt was the universal seat of learning; it was the university of the world. Moses, we read, (Acts vii. xxii.) *was learned in all the wisdom of the Egyptians.*

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* Vide Appendix, Note (c.)

The excellent Bishop of Constantinople in that admirable work of his *De Sacerdotio*, which is too little known, but which cannot be enough commended, says, that a minister ought to excel his people in learning, as much as Saul excelled the rest of the people in stature*. "If in that illustrious age," (says a late spirited writer upon the same subject as that I have been treating of, namely the admission of improper people into the Church)—"If in that illustrious age, when the *Son of righteousness* darted his choicest rays, and shed his benigneſt influence on his riſing church, this reſpect was had, and this attention directed, to the acquisition of *human learning*; of how much greater consequence ought we to deem it in these dark and cold days, when illumination is imparted in the way, as it were, of nature, and inspiration is dispensed to us in a proportion, on the comparison, small scanty, and penurious! But *prudence*, no less than necessity, drives us to this resource. The personal dignity and *parochial* credit of a clergyman, *both*, require that he should be well *respected as a scholar*. Learning has been, and is, still, held in general estimation, among the lower orders of mankind. Intellectual

* Vide Appendix, Note (f)

tual preeminence commands indeed universal homage†."

May the Clergy then always be ambitious to preserve this their exalted preheminance. May they always consider it as their truest,—their only HONOUR, first to be *virtuous*, the next to be *learned*.—May they look upon *vice* and *ignorance*—(not upon poverty, and the want of worldly splendour,)—as the greatest disgrace that can happen to them! With these qualifications, may they preserve a decency, a decorum of manners, correspondent to their acquirements, and suitable to their exalted station.‡

By these means they will put to shame the wretched slaves of ignorance and vice. By these means they will put to shame and confusion the miserable degraded beings, who have *now and then* found means to get into the Church without a proper and regular education for it, and who came in, not to minister in it, but to plunder and rob it. They are the scorn and derision of the laity now, (it is not a meer assertion; I speak from what I hear and see,) and infinitely more so, if possible, will they become, could

† See *Free Observations on the Decline of the Clerical Credit, &c.* in a Letter to the Bishop of Chester.

‡ Vide Appendix, Note (g)

could any of these devotees of avarice gain admission in future.

Let the clergy in general be only properly ambitious to excel in what lies their just and only excellence, and unspeakable benefits will be derived to the Church and to Religion from it.

Instead of striving after wordly and frivolous distinctions; instead of aiming to shine at a ball, or *friddle it away* amongst *fine gentlemen*; instead of setting their hearts upon riches, and the vain and paltry grandeur annexed to their *meer possession*; may they do their duty as good ministers of Christ, who hath appointed them, and be approved as good and virtuous successors of the primitive preachers. And now (as I observed before) since inspiration is no more, may they supply its place by every assistance which learning can bestow. May they, together with these noble acquisitions, pay every attention to the people committed to their charge, by private, as well as public admonition, and by behaving to them as those, to whom they stand connected by the strongest ties; for whose conduct they must (according to their own labours, whe-

† Vide Appendix, Note (h)

whether they have been diligent in their ministry, or slothful and negligent) be accountable. This will make them respected by the world;—respected and loved by their flock; and give them, even in *this* world, greater honours than all the pagentry that ignorant and useless wealth, can afford them, and in the next world, will insure to them a crown of immortal glory, when the meer riches of this world, which have only administered to insignificant pride, and paltry gratifications,—to luxury, to extravagance, and to oppression, will not only be found to be *lighter than chaff*, but will bring on their unworthy possessors the vengeance of Divine wrath.

I shall conclude this long, and very desultory Essay, by a quotation much to our present purpose, from an eminent and very learned divine of our Church, whose excellent writings will repay every clergyman and learned layman the trouble, (if trouble it can be called,) of diligently perusing them. Among so many eminent writers which our church has produced, (and it is a well known axiom in Philosophy, *that the same causes will always produce the same effects*,) it will be proper to mention that I refer to the writings of the justly celebrated Dr. Cave; an ornament to Religion, to the Church, and

and to Learning. The passage I allude to is in the conclusion of his *Prolegomena* to his *Historia Literaria*, where he has been recommending the study of the Fathers, and an attention to sacred literature; and I cannot better put an end to my exhortations to the same important studies, and to science in general, than by adopting part of his animated address on this subject.

“ His igitur armis optimè instructi sumus, parati semper nostra tueri, iisque respondere, qui fidei nostræ (quam verè primitivam, catholicam, Apostolicam esse sanctè profitemur) rationem requisiverunt. Neque enim is est Ecclesiæ nostræ status, ut pro summo purioris Antiquitatis tribunali causam dicere, defugiamus. Facessat à Nobis inutilis omnis studiorum ratio, facessant difficiles nugæ, Implacabiles rixæ, levès et ludicræ disputatiunculæ; ætatem teramus non in foro et prætoriis, non agyrtarum more fursum et deorsum cursitantes, non apud Magnatum limina sordidis obsequiis gratiam et favorem aucupantes, verùm in rostris, in ambone, intra bibliothecæ denique clathros et cancellos, Ecclesiæ commodo, animarum saluti, antiquitatis cognitioni, bonisq; literis promovendis gnaviter incumbentes. Quin ergo agite vosmet, et ad sacra hæc studia totis viribus, omnibus

nibus nervis contendite; vos, inquam, maximè, quibus melior indoles et liberius otium; dignitatibus ornati, redditibus aucti, quos tanquam meliorum literarum præmia, et cumulationis diligentiae stimulos et incitamenta majorum pietas consecravit. Vigeat apud nos pietatis et literarum ecclesiasticarum studium; sint in æternâ memoriâ venerandi Ecclesiæ Catholicæ Patres; sit scriptis eorum summus honor et æstimatio, quorum notitiam si hæc quam contulimus symbola vel tantillum promovebit, præclarè mecum agi putem, meque bonas horas bene collocasse judicabo."

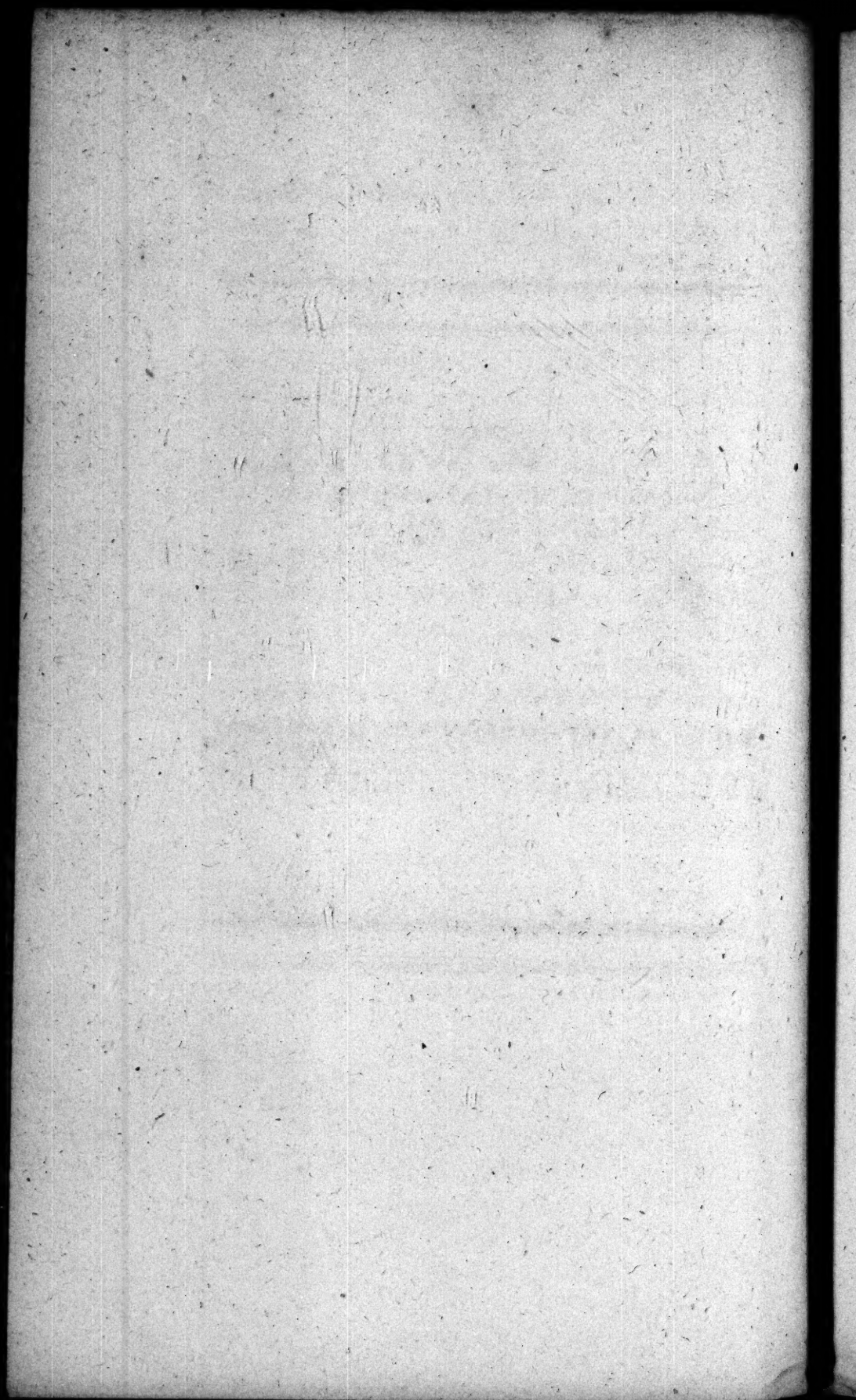
"Furnished with these arms, let us defend our own principles, and answer those who ask a reason of our faith; which we profess to be that which is truly primitive, catholic, and apostolic. Such are our principles; that we have no reason to decline the discussion of them before the tribunal of the purest antiquity. Let us then abandon all useless pursuits, knotty trifles, violent contentions, ridiculous and absurd disputations; and let us pass our time, not in places of public business, or diversion, running about like buffoons, attending the levees of the great, and courting their favour; but in pulpits, in cathedral chairs, and in the recesses of our libraries; diligently apply-

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ing to those studies which have for their object the good of the church, the salvation of souls, the knowledge of antiquity, and all useful literature."

"Do you especially apply to these sacred studies with all your might who are blessed with ability and leisure, who are high in rank, and in the possession of those emoluments which the piety of our ancestors has consecrated as the rewards of useful learning, and excitements to greater diligence. Let us distinguish ourselves by piety and sacred literature. Let the venerable Fathers of the catholic church be in everlasting remembrance with us, and let their writings be held in the highest honour and esteem. If my writings shall contribute in the least to our better acquaintance with theirs, I shall think that I have not laboured in vain."

END OF PRELIMINARY DISSERTATION.



A P P E N D I X,
TO THE
PRELIMINARY DISSERATION.

A P P E N D I X

RELATIVE DISPOSITION.

A P P E N D I X.

AS my notes are long, and desultory, and likewise frequently occurring, I am led to imagine that I shall consult the ease of the reader by inserting them, (or at least the longest, and those that have less immediate connexion with the text), for the future by themselves in form of an *Appendix*. By doing which the reading of the text will not be continually interrupted, and the notes may be perused, when it suits the reader's pleasure.

To the Greek and Latin notes, which are particularly interesting to the *English* reader, I have all along subjoined translations. The

other are of chief importance to *scholars* only, and are left untranslated, but the number of these is small.

Note (a) Vide p. 91.

What I have here, and in the beginning of this Essay, said respecting myself, I have been induced to say, not meerly upon my own account, but for the sake of others who may be in similar circumstances.

It is much to be lamented by the sincere friends of religion that preferments in the Church should so generally be disposed of to those alone, who can make most interest with the powerful; and that a man, let his merit be what it will, without influence of this kind, stands but very little chance of succeeding, even so far as to be maintained by it his profession. How much better would it be for the interest of religion to let merit have a chance of gaining something;—of meeting with some attention and of obtaining a decent reward. While however the contrary is the case;—while merit, however great, without some friend among the affluent and powerful, is neglected, and left to the miseries of want;—can we wonder that the
Church

Church and the Clergy are evil spoken of, and religion itself brought into contempt. While this is the case; while religion is thus, as it were, made a trade of, and her offices sold to the best bidder, or disposed of to the meer friends of those in power, and not infrequently, to their parasites and sycophants;—while the beauty of our excellent Church is thus deformed, and her lustre and native splendour thus darkened and obscured, need we wonder if the dissenters gain ground,—need we wonder if the Church be scandalized, and the Clergy treated with contempt! Nothing can be more injurious to the Church and to Religion, than the circumstances which I have now been pointing out. Till these stains are removed, and these spots wiped off, the Church of England will never flourish and be respected. It will never attract that veneration, which from its innate excellence, and perfect resemblance to the primitive Church, it cannot fail to do, when every thing that hides and tarnishes its beauty, shall be removed and done away; when its *proper* ministers, those who have laboured to fit themselves to discharge their duty, are not neglected, and compelled to starve upon the paltry pittance of a curacy, less than the profits of a mechanic trade; unless indeed they can succeed in gain-
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ing the favour of men of power, to do which frequently requires such meely fashionable qualifications, which those who have been more conversant with books than with what is called the *polite* world, are not likely to be possessed of.

For my own part, engaged, as I am, in the very honourable business of agriculture*, I should

* Was it not on account of early predilections for another mode of life, in which long habit has confirmed me, and fondness for it familiarized and endeared to me, I could join Virgil in his praises of such an occupation, and say with Aristophanes,

Εμοι γὰρ ἢ ἀγροικὸς ὕλιστος βίος·

ἐὐρωτιῶν, ἀκορητός, πικρὸν κερμένος,

βρῶσι μιλύβριος, καὶ ἐπιδότοις, καὶ στήφυλοις.

When by chance engaged amidst the bustling scenes of the world, I behold the *great* men proud of his superior wealth, and scorning the man of inferior fortune, who however in what constitutes *true* nobility and *true* greatness is most probably far his superior:—When in the higher circles I see *affected* politeness take place of real sincerity of heart, and of undisguised friendship; when I see the paltry and mean amusements of horse-racing and gaming supersede pursuits worthy of human nature;—When I behold the lower ranks of men striving to out-do one another in the mean and low vices of deceit and knavery,—I return to my field,—I return to my retirement and solitude,—and enjoy increased satisfaction in the additional pleasures they then afford me:

Χαίρ' ὦ φίλη γῆ, (I exclaim with Menander) διὰ χρόνου
πολλοῦ σ' ἰδών,

ἠσπάζομαι,

These

should pass my time with much happiness, were I able to execute this business with proper ability; but having been always otherways employed, it is easy to guess, that I come to this employment with many and peculiar disadvantages. *Wedded* likewise to my books and my study, many an hour is employed with them, which ought to be passed in other engagements. This indeed is one of the particular inconveniences of my present situation. To change habits which have been long contracted, as those well know who are acquainted with the constitution of the human mind, is nearly impossible; and yet to discharge with tolerable ability a business so different, as is that of agriculture, from the life of a minister, so different from a life chiefly studious and contemplative, requires a total change of previous habits and dispositions. Enamoured as I have always been of solitude

and

These restore me to myself and my proper feelings, which have been hurt by the baseness and treachery of the world.

Villæ filvarum et mihi me reddentis agelli.

*Non istuc obliquo oculo mea commoda quisquam
Limat, non odio obscuro morsuque venenat:
Rident vicini, glebas et saxa moventem.*

Horace.

and retirement†, those comforts I now largely enjoy. And could I manage this business with ease, and moderate success, so as to provide by it for those for whose welfare I am anxious, and whose minds I wish for leisure to furnish with good instruction before they encounter the stormy ocean of life;—could I do this, and have time left to pursue my studies, I should feel and enjoy much satisfaction. There would indeed be but one circumstance that would take from, and diminish, it, and that is, the regret of not labouring in my proper business, the fondness for which has increased, and probably, will continue to increase with increasing years. And I suppose it will not be presuming too much, to say it is a business for which I may be thought somewhat qualified, and a profession, by which I might perhaps most benefit mankind, and do most good in my generation.

In

† “O! Lost to virtue, lost to manly thought,
Lost to the noble fallies of the soul!
Who think it solitude, to be Alone.”

Dr. Young's Night-thoughts,

Ὡς μὲν τῷ μισῶντι τοὺς φαυλοὺς τρόπους
εἰρημιαῖ· καὶ τῷ μελεῶντι μὴδὲ ἐν
ποιήροισι, ἱκανοὺς κτήμ'· ἀγρὸς τρεφὼν καλῶς.
Ἐκ τῶν οὐχλῶν δὲ ζῆλος, ἣ τε κατὰ πόλιν
αὐτῇ τρυφῇ λαμπρὴ μὲν, ἤ δ' ὀλίγον χρόνον.

Menander,

ἔϊτ' οὐχὶ χρυσίου ἐστὶ πρᾶγμα· εἰρημιαῖ;

In the opinion of many I must now be *speaking as a fool**, because speaking so much of myself; and yet there is a time when it is not only proper, but necessary, for a man to assert, and that with some degree of confidence, his own rights, and to declare with decent boldness what he has a claim to.

It is not modesty, but something for which there is no just name, which would prevent a man, at proper times and seasons, from speaking impartially of himself, and estimating his own merits and deserts, in the same manner that he would speak of another person. Although I am thus vindicating what I have been led to say respecting myself, I believe I have said nothing that to candid minds, (and with other dispositions I wish to have nothing to do) can stand in need of an apology.—'Tis to the liberal and generous spirits that I address myself throughout my work, and the illiberal and censorious are welcome to make

* Παρεφρονῶν λαλῶ. 2 Corinth. xi. 23.

A certain great person of antiquity, whose name I don't think proper to mention, where I am speaking of myself, found it necessary to speak of himself in terms of much commendation, and to assert with freedom and openness the various merits of his character.

make the most of myself or writings. They would however spare themselves the trouble of even a churlish sneer or a trifling joke, if they knew the *apathy* of my feelings to their greatest efforts. I might smile perhaps at the effusions of wit, but I should pity the dictates of malevolence.

Note (b) Vide p. 92.

Mr. Wakefield observes in his *Short Strictures on Dr. Priestley's Letters to a young man concerning his (Mr. Wakefield's) Treatise on Public Worship*, p. 6. that "In the Church, a boy is brought up for a clergyman, because his father can procure him *preferment*: and, if he is fit for no other labour, he is thought capable at least of *digging* in the Lord's vineyard. Nor is it of much consequence, whether his morals and talents are acceptable to a congregation. He is tied to his parish, and his parish to him, like husband and wife, *for better and for worse*."

This is certainly bad even where such people go through the *forms* of an education,—I say *forms* of an education, for where there is not a natural liking or an inclination to learning, no progress will be made in it. Dr. South, I think, observes, that *many a person runs his head against a pul-*

a pulpit, who would have done his country excellent service at a plough-tail. But much worse is the case, when a person, who has been in the army, navy, or any other foreign profession, without having gone through even the forms of an education, obtains ordination. But how much worse is the case when people of splendid fortunes come into the Church with the sordid and paltry view of increasing their already great wealth, who instead of being educated for this profession have passed their lives in very different pursuits and employments.—This is prostituting religion to the vilest purposes!—This is degrading even to poor human nature itself!—It is an impious mockery of God and of Christ!—But with regard to such people themselves, who thus dare to prostitute religion to their own sinister and selfish views, what can be said, or what even can be thought—I will not say of their sense of religion, (that is quite out of the question,)—but of their sense of common honour, and even of common honesty!—

Oh Religion! how art thou degraded!—
 MERCIFUL GIVER AND PRESERVER OF MY
 LIFE!—let my head study, or my hands toil for
 a maintenance,—but let me never prostitute Thy
 Name, or Thy Religion in such a vile manner, for
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the sake of all the wealth in the Universe!—Let me suffer neglect, but let me preserve my veneration of Thee, and of the Religion appointed by Thee!—Let me preserve my honour and my integrity!—Then shall I feel more respect for myself—I shall feel more the glow of conscious dignity and of a grateful pride, while labouring in my study or toiling in my fields, I *earn* and eat the bread of honesty and independence, than if I were to obtain a mitre on terms inconsistent with these generous feelings;—these exalted sensations:—Feelings unknown to the narrow heart of a miser, and the slave of wealth and its paltry grandeur.

When the love of money can produce these effects in minds otherwise well disposed; when it can influence men to make religion subservient to their pitiful views of accumulating more abundance, we may exclaim with a writer of antiquity;

Ο δὲ πλούτος ἡμᾶς καθάπερ ἰατρός κακός,
τυφλοῦς, βλαπτοῦντας πᾶραλαβὼν, πάντας ποιεῖ.

We may say with Menander, who has universally, and with justice, obtained the name of, elegant;

ὑπερηφανὸν ποῦ γινέται ἡ λίσαν τρυφήν
ο, τὸ πλῆθος ἐξωκεῖλε τοῦ κερκτημένου
εἰς ἑτέρον ἥδος, οὐκ ἐν αὐτῷ τοῦ προσθεῖν ἤν.

Although

Although such effects are wrought by riches,
we nevertheless properly say of them,

Χρυσός τοι κακὸς ἔστι, καὶ ἀργύρος.

The circumstances which I have been speaking of, I mean, of men of already great fortune who have been bred to other professions, coming into the Church with the *paltry* view of amassing still more riches;—such circumstances as these, I say *have* happened, but through the care of our Bishops these things occur so seldom, that, as I observed before, the whole body of the clergy should not be reflected upon on this account.

As comparisons are sometimes useful in illustrating a subject, let it be supposed that a person ignorant of the Law *could* by *any means* thrust himself into the office of a Judge; would he not deservedly be derided by every spectator, of his ignorance and inability; but would Lawyers of real knowledge in their business be any way affected by it? Thus when these people *per fas et nefas*; by fair means or foul, by ways honourable or dishonourable, by interceding with princes, or great men, to supplicate Bishops in their behalf;—when by these means some can get into the Church, let *them* alone bear the

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blame.

blame. Let the people cry shame on them, and *smile* at their instructions, should they ever vouchsafe to try their *abilities* in that way.—But, in the name of Heaven be it spoken, let not those suffer reproach who would wish, and would do their endeavour, to qualify themselves to defend Religion, and explain its great doctrines and duties.—Let the former be made to *blush* at putting on the gown, which ought to be the garment of virtue and learning; but let these be at least *respected*, because they *respect* Religion, the people, and the Church, by disdaining to officiate as their priests—as their instructors in Religion and its duties, without *endeavouring* to make themselves fit for such an high office, by their learning, their character, and every necessary qualification.

A respectable layman will think himself insulted at seeing in the desk or pulpit, with affected gravity and solemnity of countenance, one of these miserable pretenders to instructors of mankind!—Should such things happen frequently, as they now happen but *very* seldom, I would join Mr. Wakefield in decrying all public worship, and would wish every one to be their own teacher and guide in religious matters.

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The observations of Mr. Wakefield, Dr. Priestley, and other dissenters, respecting these things, shew however that a single instance of this kind cannot happen without giving our adversaries great opportunity to reproach us.—Nay, can we on such occasions help reproaching ourselves!

It behoves us at all times to be very cautious how we give room to our adversaries to offer us reproach and scandal. Such circumstances as these afford them, and very justly, much cause to find fault with us; and the true friends to Religion and the Church cannot but be deeply hurt when these things happen.

I am, I much fear, too diffuse, on this subject, and may have expressed myself perhaps with vehemence and indignation. It is a subject which so nearly concerns Religion, the Church, and the Clergy, that few, I trust, will censure the warmth which I feel when writing or speaking on a matter so very interesting and so very important. What heart possessed of the least degree of feeling or humanity, can see and hear of many learned and worthy characters among the *regular* clergy, who earn with great labour a scanty income, and eat their bread with sorrow,

when they behold their wife and children and reflect that they may sometimes even want the humble portion they now enjoy;—who, I say, possessed of any feeling, can see and consider these things, and behold at the same time men not educated for the ministry, and sometimes possessed of large and independent private fortunes, come into the church merely to increase their luxuries and superfluity;—Who can see and consider these things, and withhold censure and indignation! The heart that could do it, would be hardened and obdurate! And when to all this, the honour of Religion, and the dignity and respectability of the Clergy which are so intimately concerned, are taken into consideration, too much pains cannot be used, to deter such characters from approaching the Sanctuary. To let those who through *unfair* means have obtained admission, see in what light they are held by the people, and what an *incongruous* and *unassimilating* mixture (if I may be allowed such a metaphor) they form with the regular clergy, is answering a very important purpose. Make people sensible of *shame*, and something is done towards their amendment.

Although from a serious and confirmed change in my opinions, I can readily accept of any promotion

motion in the Church, should any ever offer itself, and could gladly do it, as it would restore me to a favourite employment, yet my remarks are not dictated by a view to any private advantage, or by anger at not possessing preferment myself, but arise from an unprejudiced view of so universally important and interesting a subject.

As my motives therefore are pure and good, to the wicked heart of calumny, that may dare to alledge such reasons for my conduct I will give "the LYE in form, and in the words of honest Father Valerian," (as used on a somewhat similar occasion by Bishop Warburton,) "MENTIRTS IMPUDENTISSIME."

Note (c) Vide p. 99.

So clear, so strong and satisfactory are the evidences of Revelation to every honest and impartial mind, that in all ages the most learned, and the best man, have been Christians. If we take some little pains to examine into the characters and disposition of the greatest part of both atheists and deists, we shall find that they were in general people of little learning, whose brains by "shallow draughts" became intoxicated, and who broached their ridiculous opinions for the sake of singularity, and for the purpose

of gaining fame out of the common way, more than from a real conviction of their justness. That this was the case with Hume I have often thought from his writings; and Hume was a man of strong sense, but in things relating to religion he was frequently a shallow reasoner. As a metaphysical writer compared with Hartley and Priestley, he is less than a child. His *Enquiry concerning the Principles of Morals*, deserves to be better spoken of. Philosophers, I believe, before his time had not paid much attention to the doctrines therein explained; but later writers, upon *Morals*, as Cooper*, Paley†, and Belsham‡, have adopted and illustrated Hume's notion, namely, that "utility is the foundation of virtue." Dr. Clarke's scheme of *Fitnes or Rectitude*, though forming, as Mr. Belsham observes, 'a very bold, lofty, and sublime system of morals,' seems entirely given up.

I said that from Hume's writings I have thought he broached his singular opinions in great

* See *Traacts Ethical, Theological, and Political*, by Thomas Cooper, Esq.

† See *Principles of Moral and Political Philosophy*, by Dr. Paley.

‡ See *Essays Philosophical, Historical and Literary*.

great measure, if not altogether entirely, from a desire of producing something new, and out of the common way. And that this was at least a good deal the case he has given us very strong reason to conclude from what he says of himself and his *ruling passion* in his own account of his life, p. 33, where he speaks of his "love of literary fame" as being the ruling passion of his mind. This notion which I have frequently entertained of Hume, as well as of others, has some short time ago been confirmed by a passage I met with, and, I think, in Mr. Burke's *Reflections on the French Revolution**. The following, though not the words, was the sense of the passage, according to my best recollection. It was related by Mr. Hume himself in conversation, to some friend; I am not certain whether it was not to Mr. Burke that he told it. He observed that the surest and best way to obtain fame was to dazzle and surprize people by giving them something *new and out of the common way*.—This may surely be reckoned a full confirmation of what I have been observing above. Independent however of this, the good sense,

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* I have stopt to look for the passage alluded to, but I have not been able to find it. I have however very little doubt but that it was in this book I met with it,

which Mr. Hume certainly possessed, would have induced him to have been the first to ridicule and laugh at the very absurd, and more than childish things, which have sometimes proceeded from his pen. For instance, he would on any other occasion have been ashamed to deliver such a wild hypothesis as that of his for the creation of the world; but as it was to contradict Scripture and established opinions, absurdities with him lost their proper colours and appeared no longer ridiculous.

Thus a man of good parts and abilities will descend to believe, (or at least pretend to do so) and strive to make other people believe, the wildest reveries that a random imagination can form, sooner than give credit to what is delivered in the Sacred Writings, and confirmed by the strongest and most convincing evidence,—merely because he would give us something *new* and *wonderful*, not what may be *true*, but what is *out of the common way*, and thus by surprizing gratify “his ruling passion, the love of literary fame.”

After mentioning this, it may not perhaps be improper to give an instance of his ridiculous way of accounting for the formation of the universe.

universe. He makes worlds to spring up like plants; and with as much ease as one plant is propagated from another. I shall trouble my reader with the following quotation, for the purpose of shewing to what absurdities a mind like his could stoop, merely to discover something *new*,—not what is right and agreeable to truth and reason,—but solely what is *new* and surprising! And all this sooner than *seem* to agree with the well-confirmed doctrines, agreeable both to reason, and the common course of nature, which are presented to us in natural and revealed Religion.

“ In like manner” (says he) “ as a tree sheds its seeds into the neighbouring fields, and produces other trees; so the great vegetable the world, or this planetary system, produces within itself certain seeds, which being scattered into the surrounding chaos, vegetates into new worlds. A comet, for instance, is the seed of a world, and after it has been fully ripened by passing from sun to sun, and star to star, it is at last tossed into the unformed elements, which every where surround this universe, and immediately sprouts up into a new system.”

“ Or, if we should suppose this world to be an *animal*, a comet is the egg of this animal; and

and in like manner as an ostrich lays its eggs in the sand, which, without any farther care, hatches the egg, and produces a new animal; so—Does not a plant or an animal, which springs from vegetation or generation, bear a stronger resemblance to the world, than does any artificial machine, which arises from reason and design?”

Having Dr. Priestley's *Letters to a Philosophical Unbeliever*, at this time before me, I have taken this quotation from them, as being sufficient for the purpose of giving a specimen of Mr. Hume's *acuteness* of reasoning on religious subjects.

It is wonderful as worlds spring up in so singular manner, and with so much ease, that he *who knew so well* how they were framed, could not devise a better method himself for their formation!—It is wonderful that we do not see houses (which are buildings that require *somewhat* less skill to make than a World, or an Universe,) do not multiply without a builder! *Quod potest majus, potest minus*, is a rule universally allowed, and never disputed:—It is strange then that we have need of *workmen* to build common houses, when even worlds can spring up so grand, and so immensely numerous, without

out an architect to form them.—Surely such inferior buildings as houses might *propagate* one another in the same way.

When men have not *truth* in view, but meerly fame and reputation, how easy is it to invent *absurdities*, for ignorant people to stare at, and admire! Had Mr. Hume been *bold* enough to seek for nothing but *truth*, and had he not been possessed of the ridiculous and mean vanity which led him to seek the applause of little, unthinking minds,—and to seek it by sacrificing common sense and reason at the shrine of his *low* and *confined* ambition;—had not this been the case, how would such shallow, such paltry reasoning, have been ridiculed by him, who when he had truth on his side could write with common sense, and defend it with solid arguments—Such reasoning as he has used above, on any another occasion, he would have been the first to laugh at.

I would particularly recommend to the admirers of Mr. Hume, and all whose misfortune it is to be unbelievers, through an eagerness to adopt what is new and *fashionable*, and an absurd sort of ambition, which makes them wish not to think with the vulgar; or who have imbibed such notions from a neglect in their education,

or

or from any other cause whatsoever.—To all such as these, as well as every one who wishes to see the evidences of Natural Religion placed in a strong and striking point of view, and the *slimsy* reasoning of Mr. Hume exposed and set in its proper light, I would recommend Dr. Priestley's *Letters to a Philosophical Unbeliever*.

Infidels I have met with, but I have never yet seen one who knew any thing of the *evidences* of Religion. I must just by the way observe, that the weak and superficial reasoning of Mr. Hume, did by no means require the able pen of Dr. Priestley to refute and expose it.

With regard to Mr. Gibbon, another great and unfair champion of infidelity, as I have thus far gone out of my way on this subject, I shall stray a little further to offer briefly a remark or two on him.

I have called him an *unfair* champion. A word or two will prove it. He is very particular in giving us all the objections of the Gnostics to Moses and his account of the creation, without taking the least notice of what Leland and many others have said on the contrary side, who in replying to the modern Deists, who are
humble

humble borrowers from the ancient infidels, have fully answered and refuted every objection, which Mr. Gibbon has derived from the Gnostics.

This writer has with great industry collected whatever of consequence has been said against Christianity, and in such a manner as to make people believe those objections have never been replied to;—when the truth is they have been satisfactorily answered long before Mr. Gibbon wrote this *Philippic* against Religion, and have likewise been ably refuted since. These answers Mr. Gibbon takes no notice of. He is eager to produce the *poison*, but ungenerously conceals the *antidote*.

To a serious and reflecting mind the truth or falsehood of religion is a thing of the first importance. One would naturally imagine, that as no one would wish to pay a blind and implicit belief to Revelation, without examining the evidences on which it is founded; so on the other hand we should expect, that no one who was induced from any cause to doubt of, or disbelieve, its truth, would rest satisfied without impartially examining what might be written or said in its support. Yet Mr. Gibbon, as though
he

he was determined to maintain his opinions in spite of whatever could be said against them, pays no attention to any of the excellent answers that have been made to him. The controversy, which Dr. Priestley invited, would have been highly interesting to the Christian world, and as it would have given Mr. Gibbon an opportunity of confirming his opinions, or generously retracting them, it might have been expected that he would readily have entered into it. Instead of doing this, instead of replying to the excellent reasoning of Dr. Priestley, he in an unfair and unmanly manner, endeavours to injure him in the opinion of the world, by an insinuation (thrown out with much *ill-nature*) respecting the evil tendency of his writings and opinions. See *Decline and Fall of the Roman Empire*, V. 10. p. 193. oct. edit.

Whatever may be the tendency of Dr. Priestley's writings and sentiments, a charge of this nature comes with a very bad grace indeed from Mr. Gibbon. He ought certainly to have been exempt from the same charge himself, before he had ventured to make it against another. But as the case is at present, it is the same (to make use of an *odd* comparison) as if one that was guilty of murder, were to bring forwards an accusa-

cusation against another for a petty theft. For if Dr. Priestley's opinions are so terrible as Mr. Gibbon represents them to be; if they are so dreadful and so strong as to cause any one to *tremble*, what must be the consequence of the opinions of the latter upon those who are *weak* enough to believe them? Whatever may be the effect of the Doctor's sentiments, he leaves us at least the all-cheering comforts of religion, and the joyful expectation of a future life. Things of which Mr. Gibbon would deprive us. But it is easier to calumniate than to refute, and abuse with many comes readier than argument.

As to the style of this historian, which is so universally commended, I must own that my opinion of it is very different from that which is so generally held respecting it. To me it appears laboured and artificial, stiff and formal. All is labour, all is affectation.

“Double, double, toil and trouble!”*

He strives, like the witches in Shakespear, to produce a charm that will surprise and confound us.

In short he is always upon *stilts*, and above using the natural *gait* of other people. There

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* Macbeth.

is to me, as much difference between the manner of Mr. Gibbon and that of some other writers, as there is between the insipid and disgusting airs of a dancing master, or a modern man of fashion, and the dignified and manly behaviour of a *real* gentleman. If his manner be right, every good author both ancient and modern must be wrong.

I am happy that my sentiments respecting this writer, agree with those of one of the best scholars of the present day. "If *Gibbon* be a fine writer" (says Mr. Wakefield) "those Heroes of Antiquity, his diametrical Opposites in every Character of Composition, who have carried away every Vote of every Man of Taste in every Age, were the merest Bunglers in their Profession. *Gibbon* may write well, but then most undoubtedly *Xenophon*, *Cæsar*, and *Luke*, are contemptible Historians*."

And the same gentleman, in his *Translation of the New Testament*, lately published, has the following very apposite and spirited remarks on this historian of the Roman Empire; "Who can de-

* Preface to Mr. Wakefield's *Translation of those parts of the New Testament which are wrongly translated in our common version.*

describe says he, " the insolence and dishonesty of sneering at christianity, in one whose writings abundantly evince a turn of mind utterly disqualified for a dispassionate consideration and discussion of moral or religious subjects? Besides, I have no doubt of his total ignorance of the *phraseology* of the scriptures: in which case let his other information be what it will, he cannot form a just estimate of the report of the gospel-writings. And if the finest historians of antiquity deserve the character, which their contemporaries gave them, and which all posterity has confirmed, it is not possible that a style, totally opposite to theirs, can be the style suited to the subject."

It would be a very easy matter to shew from the best critics and judges of antiquity that Mr. Gibbon's manner of composition is in direct contradiction to what *they* thought good writing. If an unnatural, an affected, and purposely obscure mode of composition, be excellent, then Mr. Gibbon's style claims that commendation; but if a natural, easy, yet elegant and even polished diction, be commendable, Mr. Gibbon's language has no claim to merit, or to praise. Between the inimitable and highly captivating simplicity of Xenophon, and the turgid and pomp-

pompous diction of Mr. Gibbon, how vast and wide is the difference! Where one pleases, the other must displease. The rule to "follow nature," holds equally good in prose as in poetry. And, as it happens with regard to human life and manners, he that departs from a natural simplicity of behaviour, though he may become what is called a *fine gentleman*, (that is a *filly coxcomb*,) can never be really esteemed and respected, unless by people of vitiated tastes, like himself, and who are termed the polite and the fashionable: so in composition, he who departs from that mode of writing, which nature points out, and his subject suggests to him, may please, perhaps, for a time, from novelty, fashion or some similar cause; but when the first wonder is over, pleasure will be turned into dislike and disgust.—Although what is affected may take for a time, what is natural must always please in the end.

One would be apt to imagine, that those who admired the pompous verbosity of Gibbon had not a true relish for those elegant compositions of antiquity, where simplicity and ease, with vigour and energy of language, conspire to charm a reader of taste and learning. Such compositions are always read with renewed pleasure every time one sits down to the perusal.

Where-

Whereas the constant and unvaried *tone* of Mr. Gibbon's showy and laboured diction, must soon pall upon the ear and create weariness and disgust, instead of delight, and satisfaction. The following judicious remarks of Cicero deserve the attention of all those who seek in composition meer splendour and unnatural ornament, instead of manly simplicity and graceful energy of expression. "Voluptatibus maximis," says this excellent critic, "fastidium finitimum est in rebus omnibus; quo hoc minus in oratione miremur. In quâ vel ex poetis, vel oratoribus possumus judicare, concinnam, ornatam, festivam sine intermissione, quamvis claris sit coloribus picta, vel poesis, vel oratio, non posse in delectatione esse diuturna. Quare, benè et præclarè, quambis nobis sæpè dicatur, bellè et festivè nimium sæpè nolo."*

The following judicious remarks which that excellent critic, Dionysius of Halicarnassus, makes respecting the affected and swelling manner of Isocrates are applicable to the equally affected manner of Mr. Gibbon. Isocrates seems to have laboured his style with all, or more, art and care than the historian of the Roman Empire, as the reader must readily suppose when he is informed that he was ten years in composing a single discourse.

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* De orat. Lib. iii.

Τῆς μὲνται ἀγωγῆς τῶν περιόδων το κυκλιον, καὶ τῶν σχηματισμῶν
 τῆς λέξεως το μίρακιωδες, ἐκ ἐδοκιμαζον· δὲλεν γὰρ ἡ διανοία πολ-
 λακίς τῷ ρυθμῷ τῆς λέξεως, καὶ τῷ κομψῷ λειπεται το ἀληθινον.
 Κρατιστον τ' ἐπιτηδεύμα ἐν διαλεκτῷ πολιτικῇ, καὶ ἐναγωνίῳ το ὁμοιο-
 τατον τῷ κατὰ φύσιν. βυλεται δὲ ἡ φύσις τοῖς νοημασιν ἐπισθαί τῇ
 λέξει, ὅ τῃ λέξει τὰ νοήματα.

I shall conclude my observations on Mr. Gibbon with the excellent remarks of a very learned and eminent critic of the present day, I mean Mr. Porson, and I give the passage the more readily as it is contained in a work which from the nature of the subject, though very important and interesting, and most learnedly treated, yet not being of concern to many readers, will consequently not fall into every ones hands. "Though his style," says this excellent critic, "is in general correct and elegant, he sometimes *draws out the thread of his verbosity finer than the staple of his argument*. In endeavouring to avoid vulgar terms, he frequently dignifies trifles and clothes common thoughts in a splendid dress that would be rich enough for the noblest ideas. In short, we are too often reminded of that great man, Mr. Prigg, the auctioneer, whose manner was so inimitably fine, that he had as much to say upon a riband as a Raffaelle. Sometimes in his anxiety to vary the phrase, he becomes obscure; and instead of calling his personages by their names, defines them by their birth, alliance, office, or other circum-

circumstances of their history. Sometimes epithets are added, which the tenor of the sentence renders unnecessary : sometimes in his attempts at elegance, he loses sight of English, and sometimes of sense." *

As I have mentioned the *half-learning* of the generality of infidels, and have said, what is a well known truth to every scholar, that in every age and country the most learned, the wisest and the best men, have been Christians†, I shall protract, this already long note, by confirming my opinion by a quotation from the *Life of the excellent Dr. Lardner*, written by Dr. Kippis. He is giving in this place some account of Dr. Hunt, whose ideas respecting *half-witted* infidels agree very particularly with my own.

" The Doctor," says he, " whose learning

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was

* See *Letters to Mr. Archdeacon Travis, in Answer to his Defence of the Three Heavenly Witnesses, 1 John v. 7.* By Mr. Porson.

† Without mentioning any instances of this assertion, every reader will immediately recollect many of this kind which prove the truth of what I say. Sir Isaac Newton, Mr. Locke, Mr. Boyle, Sir Matthew Hale, Mr. Addison, and Dr. Hartley, were men, than whom the world has not produced greater and better, both for their learning, and for their integrity; and these men were sincere Christians!—Christians from conviction, after a full and free inquiry into the evidences of Revelation.

was very extensive, and whose knowledge of the scriptures was profound, entertained a great contempt for Infidels, who pretend to condemn revelation, without ever having applied to it a careful study and consideration. Though they are apt to give themselves airs of superior knowledge, he looked upon the whole body of them, as a sort of men, who had only a very superficial acquaintance both with scripture and antiquity. To this ignorance of theirs he in part ascribed their infidelity; for he used to assert, that all antiquity confirms and corroborates revelation. These sentiments of Dr. Hunt," adds Dr. Kippis, "have their foundation in reason. It cannot, indeed, be denied, that a number of ingenious men of extensive knowledge in certain respects, are sceptical with regard to religion. But then they have not examined this particular subject with a becoming seriousness and impartiality. They have not thoroughly studied the various external and internal evidences which have been urged in proof of Christianity; and especially, they have not searched into the scriptures themselves, thence to deduce the real doctrines of the gospel."

Note (d) Vide p. 105.

I cannot refrain from observing that this very excellent poem by Browne, entituled *De Animi Immor-*

Immortalitate is written with a great deal of that enthusiastic animation, divine fervour, and truly poetic spirit that so much distinguishes the poem of Lucretius. The mannner in which Cicero (*Epist. ad fratrem, lib. 2.*) speaks of this glowing and fervid writer, I mean Lucretius, gives us but a poor idea of his *poetic* spirit, and of his taste for what is truly sublime and captivating in that noble and exalted art; an art by which the *feeling* and vigorous mind is elevated to unusual heights, and made to soar on Eagle's wing, above the *ken* of the vulgar.

Victorious, it is true, in his *Castigations on Cicero's Epistles* endeavours to vindicate and account for, the strange opinion given by Cicero respecting Lucretius; but the defence of what is indefensible, instead of making the matter better, often makes it worse.

Lucretius is a poet of a spirit truly noble, animated, and divine. He possesses in no common degree that '*vivida vis animi**,' that glowing and ardent strength of imagination, that enthusiastic and truly *poetic* fire, which carried him beyond 'the flaming limits of the world,' '*extra flammantia mœnia mundi*.†'

Although the judicious and excellent Quin-
L 4 tilian

* Lucret. Lib. 1.

† Lucret. Lib. 1.

tilian speaks of Lucretius in a cold and tasteless manner, yet minds, possessed of the least degree of poetic taste, cannot read him, without feeling those effects which *true* poetry always in such cases, produces. Virgil much admired, and closely imitated, him; and as long as genuine taste continues will Lucretius continue to be read and to be held in high estimation.

Note (e) Vide p. 107.

Although it is very well known to the learned, that the Greeks were indebted to the Egyptians for their knowledge, yet such was their vanity that many of them would not acknowledge it, but claimed as their own invention, what they learned from Egypt. Plato was ingenuous enough to acknowledge the excellence of the Egyptians, but the disciples of Pythagoras ascribed to their master the invention of every thing that he taught them, "tho" says Lord Monboddo (*Origin and Progress of Language*) "I doubt much, for my own part, whether he really invented any thing of any value."

Note (f) Vide p. 108.

I shall, without any scruple, insert a rather long quotation from this eloquent and very instructing writer. I do it the more readily, because

cause from this, and the other passages, which I have produced from this very eminent and upright Bishop, the *self-wise* and *self-inspired*, both among dissenters, and others, who set themselves up above *what is written*, and what is *positively* prescribed, may see the folly of their conduct; and instead of thinking that Scripture, and the early writers of antiquity should bend to the wild hypotheses of their heated imaginations, they may learn to pay that respect and reverence to both which are justly their due, and which none, one would imagine, can refuse to pay, who is able to peruse, those writings, or who reads them with the least unprejudiced and unbigotted eye.

The candid reader will immediately perceive from these venerable remarks of antiquity, that however the pride of *modern* ignorance, may wish to decry a priesthood as an imposition upon mankind; yet that it was an office not only in the first place ORDAINED BY HEAVEN, but that the most wise, the most virtuous and the most learned, among the immediate successors of the Apostles, as well as all the antient christians who rank as pious and as learned, received it as a divine institution;—as an institution by which the Oracles of God were to be expounded to
men

men, true religion to be defended and inculcated, and its sacred ordinances to be duly and rightly performed.

In the name then of *even* common sense, let us hear no more of those novel and strange opinions, the offspring of ignorance and bigotry, which would persuade us, in the first place, that any one may take this office upon himself; and in the next place, that there is no occasion for such an office at all:—Away, I say, with these strange and novel doctrines of these modern reformers, who would persuade us that Christ and the Apostles did not *know what they were about* when they appointed a regular ministry to succeed them in their important office; an office which was to continue by succession to the end of the world;—who would persuade us that the first Christians, men most virtuous, most learned, and most excellent for sincerity and integrity, adopted the reveries of more than enthusiasts, when they *contended for the faith first delivered to them*, and defended those ordinances which they themselves knew were not of *man's invention*, but were appointed by the Almighty, Who in all ages, from the beginning of the world, has constantly had a Church peculiar to Himself, a *regular priesthood* to minister in it, and to perform the sacred ordinances belonging to it.

As

As from the writings of antiquity, and especially from this work of the venerable Archbishop of Constantinople, men may see the *absurdity* of those *new* opinions, which I have been occasionally controverting; as they may here see that the priesthood is not only of *divine appointment*, but that those who were to discharge its duties, were not to be men of mean capacities, and vulgar acquirements;—not the *scum* and *refuse* of the army*, or the *fag end* of a wealthy family (meerly because a person happens to be in that predicament†); but that to the firm foundation of a good moral character and good natural abilities, were to be added the solid and ornamental superstructure of extensive erudition, and enlarged science;—As from an attention to these invaluable writings, and especially from

* “In time of peace,” (says the spirited writer of a *Letter to the Bishop of Chester*, just before quoted,) “few officers of a generous spirit relinquish their station: in time of war, none. In either case, small honour can accrue to the church, from such deserters. The aims and ends of these professions are as opposite as their separate habits. The *scions* of the *army* are ill adapted to the *soil* of the *church*. Examples are not wanting which demonstrate this incongruity:”—

† How frequently are people in this situation compelled to take orders, without any attention being paid to their abilities or their inclinations!

from this work of Chrysostom men may form a right judgment respecting these important matters, I have occasionally introduced some remarks and observations from them to illustrate and confirm my own opinions, and I trust I shall have the thanks of my readers for inserting with the same view the following quotation from the writer last mentioned.

Εἰκοτὸς ἀρὰ εἰπὼν ὁ Χριστὸς· Τίς ἀρὰ ὁ πιστὸς δούλος καὶ φρονιμος, οὐ καταστήσει ὁ κύριος αὐτὸ ἐπὶ τὴν οἰκίαν αὐτοῦ; καὶ πάλιν, τὰ μὲν ῥήματα ἀπορῶντος, ὁ δὲ φθειγγομενὸς αὐτὰ οὐκ ἀπορῶν ἐφθειγγετο, ἀλλ' ὡσπερ τοὺς Πέτρον ἐρωτῶν, εἰ φιλοῦτο; ὁ μαθεῖν διόμενος τὴν μαθητὴ τοῦ ποδοῦ, ἤρῳτα· ἀλλὰ διδάξαι βεβηλωμένος τῆς οἰκίας ἀγάπης τὴν ὑπερβολὴν. Οὕτω καὶ νῦν λέγων· τίς ἀρὰ ὁ πιστὸς δούλος καὶ φρονιμος; καὶ τοὺς πιστοὺς καὶ φρονίμους ἀγνοῶν εἰπὼν, ἀλλὰ παραστήσασθαι θέλων τὸ τὴν πραγματικῶς σκάνιον, καὶ τῆς ἀρχῆς ταύτης τὸ μέγεθος. Ὁρα γὰρ καὶ τὸ ἐπαθλὸν ὅσον· ἐπὶ πᾶσι τοῖς ὑπαρχέσιν αὐτὴ καλᾶσθησιν αὐτοὶ, φησὶν. Ἐτι οὐκ ἀμφισβήτησις ἡμῖν τὴν μὴ καλῶς ἠπατηθῆναι, πᾶσι μέλλων ἐπιστήσεσθαι τὴν δὲ τοῖς ὑπαρχέσιν, καὶ ταῦτα πράττειν, ἃ καὶ τοὺς Πέτρον ποιεῖντα ἐφικε θυμωθῆναι, καὶ τῶν Ἀποστόλων ὑπερακοῦσθαι τῆς λοιπῆς. Πέτρε, γὰρ φησὶ, φιλεῖς με πλείον τῶν; ποιμαίνει τὰ πρόβατα μὲν. Καίτοι γ' εἴη ἐπὶ ἡμῶς αὐτοῖς, εἰ φιλεῖς με, ποτεῖαν ἀσκει, χαμενυῖαν, ἀγρυπνίας συντομῆς, προίστασο τῶν ἀδικημένων, γίνῃ ὀρφανοῖς ὡς πατὴρ, καὶ ἀντὶ ἀνδρὸς τῆς μητρὸς αὐτῶν. Νῦν δὲ πάντα πάντα ἀφείς, τί φησὶ; ποιμαίνει τὰ πρόβατα μὲν. Ἐκεῖνα μὲν γὰρ, ἃ προῖπον, καὶ τῶν ἀρχομένων πολλοὶ δύναντ' αὐτὸ ἐπιτελεῖν ῥαδίως, οὐκ ἀνδρὲς μόνον, ἀλλὰ καὶ γυναῖκες.

Ὅταν δὲ ἐκκλησίας προστήναι δεῖ, καὶ ψυχῶν ἐπιμελείαν πιστευθῆναι τοσούτων, πᾶσα μὲν ἡ γυναικεία φύσις παραχωρεῖται τῷ μεγεθεὶ τῆς πραγματικῆς, καὶ ἀνδρῶν δὲ τὸ πλεον. Ἀγισθῶσαν δὲ εἰς μᾶλλον οἱ πολλοὶ

τῶ μετρῶ πλεονεκτῦντις ἀπαρτῶν· καὶ τοσῶτον ὑψηλοτεροὶ τῶν ἄλλων
κατὰ τὴν τῆς ψυχῆς οὐτις ἀρετὴν, ὅσον τὸ παντὸς ἔθνους Ἑβραίων κα-
τὰ τὸ τῆς σωματικῆς μεγέθος ὁ Σαὺλ· μάλλον δὲ καὶ πολλὸν πλεον. Μὴ
γὰρ μοι μόνον ὑπερωμίας ἐνταῦθα ζητῆσθαι μέτρον· ἀλλ' ὅση πρὸς τὰ
ἀλογα τῶν λογικῶν ἀνθρώπων ἡ διαφορὰ, τοσῶτον τὸ ποιμαίνον καὶ τῶν
ποιμαινομένων ἔστω τὸ μέσον, ἵνα μὴ καὶ πλεον τι εἰπῶ· καὶ γὰρ περὶ
πᾶν μίξινον ὁ κύνδιος. Ὁ μὲν γὰρ προβάτα ἀπολλύς, ἡ λύκων
ἀρπασάντων, ἡ ληστῶν ἐπιστάντων, ἡ λιμοῦ τίνος, ἡ καὶ ἄλλης συμπτω-
ματικῆς ἐπιπίσειντος τύχῃ μὴ ἀν τίνος καὶ συγνώμης παρὰ τὴν κύριον
τῆς ποιμνῆς· εἰ δὲ καὶ δικὴν ἀπαιτῶ ἵτο μέχρι τῶν χρημάτων ἡ ζημία.
Ὁ δὲ ἀνθρώπος πιστεύει, τὸ λογικὸν τὸν Χριστὸν ποιμνίον, πρῶτον μὲν
οὐκ εἰς χρηματικά, ἀλλ' εἰς τὴν αὐτὴν ψυχὴν τὴν ζημίαν ὑφίσταται,
ὑπὲρ τῆς τῶν προβάτων ἀπωλείας· ἐπειτα καὶ τοὺς ἀγῶνα πολλὰ μί-
ξινον καὶ χαλεπωτέον ἐχει. Οὐ γὰρ αὐτῷ πρὸς λύκους ἡ μάχη, ὅδε
ὑπὲρ ληστῶν δίδοικεν, ὅδε ἵνα λοιμὸν ἀπελάσῃ τῆς ποιμνῆς φροντίζει.
Ἀλλὰ πρὸς τίνας ὁ πόλεμος; καὶ μετὰ τίνων ἡ πάλη; Ἀχρεὶ τὴν μα-
καρίαν Παύλιν λεγόντος. οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα,
ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τὴν κοσμοκρατορίαν τὴν
σκοτὴς τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας, ἐν τοῖς
ἐπεφθάνοις. Εἶδες πολέμων πλῆθος δεινόν, καὶ φάλαγγας ἀγρίας, ὅ
σιν ὁρῶν πεφραγμέναις, ἀλλ' ἀντιπάσης πανοπλίας ἀρκεμένης τῇ φύσει.

Chrysostom de Sacerdotio, Lib. ii.

"Justly, therefore, doth our Lord say*, *Who then is a faithful and wise Servant, whom his Lord will make Ruler over his Household?* Which Words, though they are a Question, yet they do not contain in them any manner of Doubt in the Person who spoke them; but, as before, when he asked Peter if he loved him, he put not that

* Matt. xxiv. 45.

that Question out of any Distrust or Ignorance of that Apostle's Good-will towards him, but to teach us wherein the Excellence of our Love to him consisted; so here when he saith, *Who then is a faithful and wise Servant*, he speaks it not as being ignorant himself, but to set before us at once, both how rare a thing it is to find so faithful and wise a Servant, and also the dignity and Excellence of his Function, to which our blessed Saviour hath proposed so great a Reward; *He shall make him Ruler* (saith he) *over all his Goods†.*"

* Consider this seriously, and, I am persuaded, you will no longer dispute the Matter with me, or doubt whether you have not been very advantageously deceived by me, by whose means you are made a *Ruler over God's Household*, and put into a Capacity of doing those things, by the Exercise of which our Lord told *Peter*, he might excel the rest of the Apostles: And, therefore, when he had asked him*, *Peter, lovest thou Me more than these?* he subjoined, *Feed my Sheep.* He might have said, if he had pleased, "If thou lovest me, exercise thyself with severe Fastings, with lying on the bare Ground,

† Matt. xxiv. 47.

* John xxi. 15.

Ground, and with vigorous Watchings. Be a Patron to the injured, a Father to the Fatherless, and an Husband to the Widow." But now, passing by all these things, he saith, *Feed my Sheep*: For those Severities which I just now mentioned, may be exercised by many of the Laity, as well Women as Men; but when a Bishop is to be set over the Church, and to have the Care of Souls committed to him, so great and excellent is the Function, that not only those of the weaker Sex are quite excluded, but, indeed, a *great Number of ours* also must disclaim all Pretensions to it."

"In this Choice, Regard is to be had to the Excellences of the Man: And he that is elected OUGHT TO SURPASS OTHERS IN THE VIRTUES AND ENDOWMENTS OF HIS MIND, AS MUCH, OR MORE, THAN SAUL DID THE REST OF THE HEBREWS IN THE SIZE OF HIS BODY*: For, truly, an Eminence of Stature, or a more exalted Height of Body, is not here required. But as, in point of Understanding, there is a very great Difference between brute Beasts and reasonable Creatures, BY SO MUCH, OR IN A GREATER DEGREE, WOULD I HAVE THE
PASTOR

1 Sam. x. 23.

PASTOR EXCEL HIS FLOCK; even as his Danger also is infinitely greater for those whom he hath in Charge, if they should miscarry through his Fault. For that shepherd who loses any of the Sheep, either by the Wolf, by Thieves, of the Rot, or through any other Accident, may possibly obtain Pardon for his Negligence from the Master of the Flock; or, if he suffers Punishment for it, that Punishment, perhaps, may only affect his Purse, and reach no farther than a pecuniary Fine: But he that hath Mens Souls, the rational Flock of Christ, entrusted to his Care, must be answerable for the Loss of any of them; not at the Expence of a Sum of Money, but at the Peril of his own Soul: Besides, that he hath a much more difficult Task, to watch and struggle for their Preservation, than he that hath the Care of natural Sheep. For, truly, he hath not to deal with Wolves or Thieves, nor is he concerned how to keep off the Rot from his Flock. What then is his Warfare? and what Enemies hath he to encounter? St. Paul will tell you*, *We wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against spiritual Wickedness in high Places.* You see here, what
a Mul-

* Eph. vi. 12

a Multitude of enemies we have to deal with; what deep-ranked and fierce Troops, sufficiently armed at all Points, not by Art, but Nature."*

The dignity and importance of the priesthood as displayed in the passage just quoted, and in many other places thro'out this admirable work, well deserves the attention of both the *Clergy* and the *Laity*. The former it should stimulate to preserve a character and conduct suitable to their exalted and important rank. It should urge them in particular to spare no pains to acquire those qualifications, strict virtue, with great science and knowledge, which alone can procure them respect, and reverence. But without these things, the high office they bear, adds only to their dishonour and disgrace.

The *Laity* may from hence see in what light the Priesthood has been held in all ages, and from observing the respect and reverence universally paid to it, may be the more induced to shew their pastors that attention and respect, which men who are appointed to be "*Rulers over God's Household*," and "have men's souls, the rational flock of Christ, entrusted to their Care," may not only claim, but which the wise

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* Bunce.

and the good have in all ages paid them. What office is so high and so important as that of 'Rulers over God's Household,' an office which is to instruct mankind in wisdom and knowledge, and train them up to true piety and virtue.

The learned and good Chrysostom *fled* from ordination, thinking himself not qualified for it; dissenters now tell us that ordination is useless, and the office of a minister of so little consequence, that any one may assume it who pleases!—

Although this work of Chrysostom deserves particular attention from the Ecclesiastical student, who would form proper and just ideas of his high office, yet from the other venerable writers, whom I recommended in the beginning of this work, much important information may be obtained; and they together with this book of St. Chrysostom, will well repay a careful and attentive perusal.

Note (g) Vide p. 109.

What the Coan sage, with singular sagacity, observes respecting the conduct and behaviour of *Physicians*, well deserves the attention of the *Clergy*.

Επειτά περί αὐτῶν καθάαιρειν ὡς ἔχειν ἐσθλὴν χρῆσιν, καὶ χρίσμασι
ἐνοδομοῖς· ὁδὸν ἔχουσιν ἀνυποκλίως πρὸς ἀπαντα. — — —

— — — — Δεῖ δὲ τούτοις σκοπεῖν ταῦτα περὶ τὴν ψυχὴν
σωφροσῶν, μὴ μόνον τὸ σίγαεν, ἀλλὰ καὶ περὶ τοῦ βίου πανν εὐτακτοῦ·
μάλιστα γὰρ ἔχει πρὸς δόξαν ἀγαθὰ, τὸ δὲ ἦθος εἶναι καλὸν καὶ
ἀγαθόν, τοῦτον δ' οὐτὰ πᾶσι καὶ σίμῳ καὶ φιλανθρωπῳ· Το γὰρ
προσπετις καὶ τὸ προχεῖρον καταφροεῖται, καὶ πανν χρησιμὸν ἦ. —

— — — — —
Σχημασι δὲ ἀπο μὲν προσώπων, συντην μὴ πικρῶς, ἀνθαδης γὰρ δοκεῖ
εἶναι καὶ μισανθρωπος. Ὁ δὲ εἰς γέλῳτα ἀνήμερος καὶ λιαν ὁμιλος,
φοβλῖκος υπολαμβάνεται; φύλακτεον δὲ τὸ τοῦτον.

Hippocratis Opera: Ed Foesii Liber de Medico.

That excellent phyfician the late Dr. Stoll of Vienna, in a posthumous work of his published in Germany by Mr. Eyerel*, has some valuable admonitions to phyficians, which if important to them, are infinitely more so to the Clergy, as their office is of more dignity, of more consequence to mankind, than the office of the former, which however when discharged by men of learning, and men of humanity, ranks next in dignity and utility to the Clerical function.

Note (h) Vide p. 110.

Thanks to the care of our Bishops those who

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are

* Entitled, Maximiliani Stoll, Medicinæ Clinicæ P. P. O. in Univerfate Vindobonenfi, Prælectiones in diverfos morbos chronicos.

are not well qualified, although they have received the *forms* of an education, will find it next to an impossibility to obtain admission into the sacred office.

Our Bishops are so conspicuous themselves for eminence in literature, and for every virtue that can add true dignity to their rank, that little fear need at present be apprehended of having the sanctuary disgraced by unworthy ministers. The care of the Bishop of London in this respect has been before taken notice of. The conduct of the worthy and learned Bishop of this Diocese (of Litchfield and Coventry) in taking proper care of the qualifications of the candidates for orders, deserves much praise and commendation. His diligence in these matters does honour to his character. The *deserters* from the Army, or the *man* who wishes to add to his fortune by coming into the Church, because he has friends who can *prostitute* preferments by giving them to him, must not, as *some* of them well know, apply to him for ordination. He has too much respect for learning;—too much regard for the interests of Religion, to elevate such *worldly* characters to the rank of ministers of Christ,—*whose kingdom is not of this world*, nor to be promoted by the *meer men* of it.

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The venerable and truly learned Bishop Hurd has always been extremely careful to ordain none but those who are qualified both by their literary attainments and their moral character, for the office they are to perform. Of the present Bishop of Lincoln I have heard much said in praise for his commendable diligence in taking care whom he ordains.

These instances presented themselves spontaneously to my mind, otherwise it were needless to mention any. From the character our Bishops so justly bear for dignity of manners, and for distinguished excellence and high attainments in learning and science, every one may be assured, that they are equally conscientious in discharging their duty in this respect. Their regard for religion,—for their own character,—is too great to permit them to *lay hands suddenly* on any man, and to suffer them not to exact from their candidates for orders, that moral character and those literary qualifications, which those ought to possess, who are to be guides and instructors to others.

The following anecdote of Dr. Keen, late Bishop of Ely, I think not improper to quote in this place as a single instance which comes in
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my way of the strictness of our Bishops in ordaining fit persons for the ministry.

“ Dr. Keen, the late Bishop of Ely, is called by Dr. C. Middleton “ a very sensible and agreeable man.” None who partook of his civilities, can think this character over-charged. For it must be acknowledged, that to an uncommon degree of prudence, he added, as considerable a share of politeness;—and in candour and courtesy was inferior to few. Yet notwithstanding these yielding qualities, he could, on proper occasions, act with proper firmness. A clergyman of his diocese, a graduate of one of the universities, and the younger son of a very respectable family, had only been admitted into deacon’s orders. A living in the gift of his brother was vacant, and he applied for priest’s orders, to qualify himself for induction. By great assiduity, for he was naturally of very untoward parts, he had made himself master of the four gospels in the original greek, and was in other respects, tolerably well founded in the knowledge and nature of the Christian faith. Yet notwithstanding the peculiar circumstance of the family living; notwithstanding the more urgent plea of a wife and seven children, he was rejected as unqualified, and lived and died a
curate.

curate. In this instance of ordination, the bishop remained inflexibly steady to his duty, and was not to be moved by the very best interest and application. This anecdote is related on the most respectable authority. It was always mentioned to the bishop's honour, and the same conscientious and religious adherence to the regular line of episcopal conduct will always insure the same share of applause."

Observations on the Decline of the Clerical Credit, &c. in a Letter to the Bishop of Chester.

END OF THE APPENDIX TO THE PRELIMINARY
DISSERTATION.

TWO DISCOURSES.

THE COURTESY

TWO DISCOURSES,
ON THE NATURE AND DESIGN OF
Riches
POVERTY AND RICHES.

WITH OBSERVATIONS ON
THE PRESENT INEQUALITY OF MANKIND,
IN THOSE RESPECTS.

Τοις πλουσιοις εν τω νυν αιωνι, παραγγελλει μη υψηλοφρονειν, μηδε
ηλπιζειν επι πολλης αδηλοτητι, αλλ' εν τω Θεω τω ζωντι, τω παρι-
χοντι ημιν πλεονες παντα εις απολαυσιν. 1 Tim. vi. 17.

If therefore ye know your city in which ye
are to dwell, why do ye here buy estates, and
provide yourselves with delicacies, and stately
buildings, and superfluous houses? For he that
provides himself these things in this City does
not think of returning into his own City. O
foolish, and doubtful, and wretched man.

The Shepherd of St. Hermas.

The rich man has wealth; howbeit towards
the Lord he is poor.

Ibidem.

DISCOURSE THE FIRST.

1 SAMUEL 11. 7.

*The Lord maketh poor and maketh rich: he
bringeth low, and lifteth up.*

UPON no subject whatever do men form more strange and wrong ideas, than those which they adopt concerning the nature, design, and use of *riches*. Man, foolish man, toils after them as his chiefest good. Possessing these he thinks he possesses every thing that can produce

duce happiness, or excite respect. Like the vain man in the parable, he says, *Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry**. Like the same man too death comes on him unprepared, while boasting in the multitude of his riches, and he is then compelled to acknowledge their vanity and their insufficiency to happiness.—But he sees this when it is too late. A little calm reflection, a short review of the lives of the wealthy, would have informed him at any time that the man who trusts to *riches* for happiness, trusts to a *shadow*: That they never did, and never will, confer real happiness, nor create *true* respect; and that the man who has nothing but wealth, external grandeur and shew, to recommend and exalt him, is a *mean* and *contemptible* object. Yet, alas! how many are there who have nothing else to boast of, and who assume the greatest pride and consequence on this account; and how eager are the multitude, how eager are all mankind, to be caught with outside shew, and to admire him on this account.

It is my design in the following Discourse to endeavour to convey what I conceive to be
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* Luke xii. 19.

juster notions upon this subject; at least such notions which, though singular to the generality of mankind, seem however agreeable to reason and scripture.

I shall first consider the reason of the present unequal distribution of riches; that, is why they were given to some and not to others, and shall then offer some considerations on the proper use and design of them.

I shall endeavour to shew that they cannot in themselves confer any happiness, although the proper use of them may:—that they do not in themselves, make a man respectable, or give the possessor of them any *real worth* or *dignity*; but on the contrary, if they are misapplied and abused, that is, if they are applied only to gratify pride by external shew, and to the purposes of luxury and extravagance, (as truth obliges us to confess they very generally are); instead of making a man respectable, in the eyes of the sensible and judicious,—in the eye of the Bountiful Giver of them, they make a man contemptible and ridiculous, and the man who thus applies them is highly criminal, and will be brought to a strict account for them.

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This will necessarily lead me to explain in what *real happiness* and *real dignity* consists; or, in other words, what it is that can make us truly happy, and what it is that can give us real dignity and worth; and make us truly deserving of honour and respect.

This will most probably be the business of another discourse. But the subject is important and deserves attention. I wish I may be able to illustrate it, if not in the manner it deserves, yet so as to convey to you juster notions upon this subject, than the generality of mankind at present entertain.

It is my wish to give consolation to the *poor man* by convincing him of the propriety—nay of the necessity, of the present unequal distribution of riches:—by shewing him that the poor are in general the greater objects of the regard of Providence, and that their poverty is productive of advantages of which in another situation they would have been deprived. I would endeavour to persuade the *rich man*, that his abundance does not in the smallest degree advance him above, or give him any superiority over, his poorer brother:—that the only thing which confers real distinction and gives real dignity, are *those enlarged*

larged views, that elevation of mind, which is acquired by virtue and knowledge, and especially by religious knowledge.*

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* "I have seen" (says the good and virtuous Mr. Necker), "I have seen the dreams of ambition, the allurements of fame, and the vain shews of grandeur; and even when the illusion was most dazzling, my heart always retired into itself, and was attracted to an idea more grand, to a consolation more substantial; I have experienced, that the idea of the existence of a Supreme Being threw a charm over every circumstance of life; I have found, that this sentiment alone was able to inspire men with true dignity: for every thing which is merely personal is of little value, all that places some an inch high above others; it is necessary, in order to have any reason to glory, that, at the same time we exalt ourselves, we elevate human nature; we must refer it to that sublime intelligence, which seems to have dignified it with some of its attributes. We then hardly perceive those trivial distinctions which are attached to transitory things, on which vanity exercises her sway; it is then that we leave to this queen of the world her rattle and toys, and that we search elsewhere another portion; it is then also that virtue, exalted sentiments, and grand views, appear the only glory of which man ought to be jealous."

Necker on The Importance of Religious Opinions.

This same great statesman, who is possessed of truly elevated views and noble sentiments, in another part of this work thus expresses himself:

"Virtue enlarges the mind, gives dignity to the character, and invests it with every thing becoming. Of all the qualities

I would convince the rich man, that he is only God's steward, and that he will be accountable to God for the use he makes of them.

This subject will, I flatter myself, have an additional circumstance to recommend it to your attention besides its own importance, and something that with most men is more engaging than any thing—what I mean is *novelty*. In this respect we are all *Athenians*. For so infatuated are mankind with the false splendour and glare of wealth, so captivated with the allurements of what the *world* calls grandeur—that they make riches their god: they worship them as an idol: they say unto gold *thou art my hope,*
and

of men, the most rare, the most apt to create respect, is, that elevation of thought, sentiment, and manners; that majestic consistency of character which truth alone can preserve, but which the least exaggeration, the most trivial affectation, would disconcert or banish. This resembles not pride, and still less vanity, as one of its ornaments is, that it never seeks for the homage of others: the man endowed with real dignity, is placed above even his judges; he accounts not with them, he lives under the government of his conscience, and, proud of such a noble ruler, he does not wish for any other dependence: but as this grandeur is entirely within himself, it ceases to exist, when he dictates to others what he expects from them; it can only be restrained in its just limits by virtues which do not pretend to dazzle."

and unto fine gold thou art my confidence. If they possess but wealth, they think they are happy,—they think themselves *great* men, and look down with contempt upon those, whose labour has not been to gain *wealth*, but whose enlarged views and cultivated understandings render them truly great, and truly respectable.

Being thus deceived, their minds become debased and narrowed. They become insensible to what is truly great, excellent and praiseworthy. They have no time or inclination to view riches in their proper light, and to consider them as what they really are.

Even among men of learning, men whose minds are improved by the rays of science and philosophy, too many there are who follow the crowd, and with them fall down before this idol. When, if they had followed the dictates of their better judgment; if they had properly *digested* the wisdom they had acquired; if their minds had properly expanded with their superior ideas, they would have seen, that to place their happiness and consequence on riches, and on what is external, was in reality degrading themselves beneath the dignity of human nature;—was sinking themselves into beasts, which are

really capable, as well as ourselves, of being pleased and made vain with external finery and shew.—Nay in every thing that relates to the body, and animal gratifications, they are far superior to us.

Whereas the true dignity of our nature requires that we aim to distinguish ourselves by those things that tend in reality to ennoble and exalt our nature, and by so doing give us true excellence and real worth: Such as I before observed, are the pursuits of wisdom and virtue.*

For

* The following observations of that excellent scholar Lord Monboddo are truly spirited, excellent and just. As such they well merit, and will obtain, all proper attention from every truly rational, and reflecting mind.

“ A young man” (says his Lordship) “ just entering upon Life, with an opulent Fortune, and high Taste of Pleasure, thinks that he has in his Hands the Means of being perfectly happy, and reckons it his peculiar good Fortune, that he is not obliged to labour and drudge in any Business or Profession, but has Leisure to be happy. But he does not consider that Leisure, though the Wish of all Men, is the Source of the greatest Misery to our Species, if not rightly employed; nor do I know any Vice or Folly that is not to be derived from it. The Arts and Sciences are necessary to fill up the Time of the Rich and Idle, who must otherwise lead a miserable and contemptible Life. Such Men would be much affronted, if they

For the reasons therefore above-mentioned, this subject, though so nearly connected with our present and future happiness, (for it is impossible, as the Scripture expresses it, *to serve God and mammon*;) has not been attended to in the manner it deserves; indeed scarcely at all.

I am sorry to be forced to observe that the noblest sentiments of a virtuous contempt of wealth and external grandeur are to be found—not among enlightened Christians, but amongst——learned heathens, and especially amongst that famous sect of philosophers called *Stoics*. A sect which numbers of the learned have very generally joined in condemning; but their ridicule of this sect arises from an ignorance of their writings and their principles. Their principles indeed approach so nearly to those of the inspired author of our religion, that it caught the attention of a learned and eminent father of the Church*, who observes respecting

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they were compared with *Savages*, whom they will hardly allow to be of the same Species; and yet it is certain that it is *only by Science that we have any Advantages over them*. I do not know that there is upon the Face of the Earth a more useless, more contemptible, and more miserable Animal than a wealthy, illiterate, luxurious Man."

Origin and Progress of Language,

* St. Jerom.

them, '*nostro dogmati in plerisque concordant.*'
That in many things their doctrine agrees with
ours.

Let not the above circumstance, namely, that more noble and exalted sentiments have been entertained upon this subject by wise heathens, be thought to reflect upon and disparage Christianity;—it only reflects, but in a severe manner, upon those who *pretend* to profess it. Since the exhortation in the Scriptures relative to the design and use of riches are calculated more than any other writings whatever, to wean the mind from them, and to fix it upon nobler objects and pursuits.

After these general and introductory observations, I proceed more immediately to my design.

It has pleased God for wise and gracious purposes to make our lot unequal in this life; making some rich and some poor. And let us comfort ourselves with this reflection that *whatever is, is for the best*. Our poverty, our afflictions of every kind, are appointed to answer some good purpose. *Whatever is, as the poet expresses it, is right*. Nothing is done at random,
but

but every circumstance is foreseen and ordered by that Great Being, who numbers the *hairs of our head*, and without whose knowledge not even a *Sparrow falleth to the ground*.

With regard to this inequality, the same variety takes place in all the other works of nature. And this inequality seems necessary to the support and existence of mankind. For instance, were it possible for all to be rich, who would there be to cultivate the earth, or to work at our manufactures? Were all rich there would be no room for the exercise of charity and benevolence, virtues which yield to the feeling mind the greatest pleasures, and most refined satisfactions. Were all rich there would be no excitement to industry or to laudable emulation of any kind. Universal inactivity and indolence would ensue, than which nothing is more painful and intolerable.—To prove this, let a man only compare an hour in which he sits still without any employment or exercise, to one passed in activity. How slowly and heavily does the time move in the former, and how quickly and chearfully in the latter.—Nay, Heaven itself without something to employ and exercise our faculties, could not make us *happy*; and we may reasonably suppose that one principal part of our happiness
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in a future life will arise from some noble and virtuous activity, as particularly the continual improvement of our minds in knowledge, when we shall be better enabled to examine into and admire the amazing works of Providence, and in worshiping and adoring that Great and Awful Being, whose goodness has raised us out of dust to happiness and immortality.

Were this universal inactivity, indolence, and torpor to take place, which must be the case was every one possessed of riches, another great evil would arise, and that is, the loss of our health, diseases, and untimely death. For every one knows that without *labour* of some kind, whether it goes by the name of exercise, and is voluntarily undertaken, or whether it is what we are obliged to undergo for our daily subsistence, —every one, I say, knows, that without labour of some kind or other, we can neither have health, nor any true and real enjoyment of life. To the philosopher and physiologist the reason is clear.

The labour which the poor undergo is therefore in reality no *hardship*, since human nature is so constituted that without labour of some kind we can have neither health nor any real satisfaction in life.

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The simple and plain diet of the poor is also conducive to health and long life, while the luxurious tables of the rich produce diseases and untimely death.

And not only the body, but the mind would likewise suffer by this universal torpor; for if that be permitted to be inactive, if its powers are not called forth and exercised, it will become dull, and its faculties destroyed and lost. It is by frequent exercise alone that the mind, as well as the body, becomes vigorous and strong.

A no small advantage attending the inequality of our situation in this respect, is this, that by it a mutual dependance one upon another is universally produced.—If the poor depend upon the rich for their support, the rich are infinitely more dependant upon the poor for every comfort and luxury which they enjoy. This mutual dependance ought to be considered as a great bond and preservative of society. It ought to induce those in affluence, instead of despising, to look with regard and kind affection upon their poorer brother, the sweat of whose brow administers not only to their necessities, but to their luxuries, and without whose toil and labour their abundance would be only a curse.

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The consideration of this our dependance upon each other, should produce love, harmony and concord, and make us consider—not only our country—but the whole world as one large family, whereof we each are a part, and all the human race as our Brethren.—But to do this requires a more EXALTED MIND, than it is possible for the slave of wealth to possess, whose mind is too narrow and debased for such generous affections,

These are some of the great evils which must arise, were it possible for an equality of condition to take place. It would be easy to mention many others, but if we could discover no reason for it, we ought to be perfectly assured and satisfied, that this inequality is permitted for the best purposes. *We see* at present, as it is beautifully and emphatically expressed in Scripture, *through a glass darkly**. But to a mind humbly inquisitive and attentive, there appear numerous and sufficient proofs, that not only *poverty*, which is *no evil* at all, but that every real evil and misfortune that befalls us, is permitted for our *good*, and that without this discipline we could not be fitted and prepared

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* 1 Corinth. xiii. 12.

for that better country, to which we are all hastening.

This consideration alone should make you, my poor brethren, (for it is to you I would now particularly address myself,) instead of repining at your condition, thankful to that Great Being who has placed you in it, since, you may depend upon it, no other situation would have been so advantageous to you. The temptations and inconveniences to which riches expose their possessors, and the freedom of a middling situation from these snares and allurements to vice and wickedness, appeared so strong to the wise Agur that he made it his prayer to God that he would not give him riches and abundance.

*Prov. xxx. 8.**

For

* This opinion respecting riches is so agreeable to reason, that a similar sentiment occurs in the writings of an heathen poet :

*Multa petentibus
Defunt multa. Bene est cui Deus obtulit
Parcâ quod satis est manu.*

Horace.

The indifference of Horace with regard to wealth appears in the 18th of the first book of his Epistles. He had a spirit too generous and noble to be satisfied with the gratifications, which riches alone can afford.

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For your further consolation and comfort, and to induce you to value your situation as you ought, not as an evil, but as a state allotted you by your Heavenly Father, in which you can be best tryed, and exercised, and brought up for another world.—For (to enlarge upon a former observ-

“ Me quoties reficit golidus Digentia rivos,
Quem Mandela bibit, rufosus frigore pagus;
Quid sentire putas, quid credis, amice, precari?
Sit mihi, quod nunc est; etiam minus: & mihi vivam
Quod superest ævi, si quid superesse volunt Di:
Sit bona librorum & provifæ frugis in annum
Copia, ne hætem dubiæ fpe pendulus horæ,
Sed fatis est orare Iovem, quæ ponit & aufert:
Det vitam, det opes: æquum mî animum ipfe parabo.”

“ When happy in my rural Scene,
Whose Fountain chills the shuddering Swain,
Such is my prayer——Let me possess
My present Wealth, or even less,
And if the bounteous Gods design
A longer Life, that Life be mine.
Give me of Books the mental Cheer,
Of Wealth, fufficient for a Year,
Nor let me float in Fortune's Power,
Dependant on the future Hour.
To Jove for Life and Wealth I pray,
These Jove may give, or take away,
But, for a firm and tranquil Mind,
That blessing in myself I'll find.”

Dr. Francis.

observation) it behoves us always to keep in remembrance, that this world is only a place of trial, in which by punishments, afflictions and temptations, of various kinds, we are fitted and prepared for the next. And every one is exercised, afflicted and tryed some way or other. The man possessed of riches, and what the world calls, grandeur, is afflicted and tryed equally with the poor. For *Great travel* (as the excellent son of Sirach in the Apocryphal, but instructive book of Ecclesiasticus, no less beautifully, than emphatically expresses it,) *Great travel is created for every man, from him that sitteth on a throne of glory, unto him that is humbled in earth and ashes: From him that weareth purple and crown, unto him that is cloathed with a linnen frock**.

Were poverty an evil, which it is not, it would still equally become you to be thankful for it, always keeping in mind that God is merciful and never afflicteth or punisheth any one without a cause and for his good. "*If ye be without chastisement,*" saith the scripture, "*whereof all are partakers, then are ye bastards and not sons*†. We are likewise further admonished
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* Ecclesiasticus xl. i. 3. 4.

† Hebr. xii. 8.

not to despise the chastening of the Lord, neither to be weary of his correction. For we are told that Whom the Lord loveth he correcteth, even as a father the son in whom he delighteth.*

For your further consolation and comfort, and that you may look upon your situation as the most proper in which you could be placed, I shall now proceed to shew that the poor, generally speaking, are *greater* objects of the regard of Providence than the rich, and that he has placed some of his chosen and most approved servants in a low situation and in poverty.

If poverty and a low condition in life had been a real evil, or even a disgrace, our blessed Lord and master, Christ Jesus, the most beloved son and chosen prophet of God Almighty would not have been born in such a situation. It will be highly useful for a moment to take a short view of his life with respect to this circumstance. The coming of this great person, who was to bring life and immortality to light and all the other blessings of his gospel, had been foretold even from the fall of man. And continual prophecies respecting him excited great and universal expectation of this event. The Jews,
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* Proverbs iii. 11. 12.

with minds narrow and confined, imagined, like the modern men of this world, that there was nothing great or excellent, but what was attended with external pomp, and show, and the splendour of wealth; they expected therefore that so great a personage as was about to come into the world, must come attended with all the splendour and pageantry of a prince!—But lo! this great person, who had been the object of so many prophecies, who was to deliver us from sin and death; the particular and beloved son of the Almighty, was born—not in a palace,—no, nor even in an humble cottage—but in a stable—in a manger!

Stop awhile and consider this, thou vain man, whoever thou art, that prindest thyself in thy titles, thy birth, in thy riches, thy house and thy retinue; stop awhile, I say, and meditate on this circumstance!—This was no common person of whom I have been speaking, whose birth was what you would call mean and contemptible;—it was no less than the particular and beloved son of God Himself, the Saviour of mankind, the great and glorious founder of our religion!

What can so completely shew the folly and absurdity, nay, the crime of priding ourselves in

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our riches and grandeur, and imagining that these things give us a pre-eminence and superiority over our poor brother, than this very circumstance. If worldly grandeur, pomp and wealth, were marks of God's approbation; if they conferred on their possessors any real distinction, and any real dignity and worth, would not the son of God have been possessed of them?—Most undoubtedly he would.

But instead of this he was not only born in poverty and a low state, his father being a poor carpenter, at which trade there is no doubt but he worked for a long time himself, but he likewise passed all his life on earth in the same humble and poor situation.—Nay, so poor and destitute was he, that he himself most pathetically, but not with the least repining, exclaimed, that *the sparrows have holes and the birds of the air have nests, but the son of man hath not where to lay his head.**

The *poor* were always the particular objects of his favour and attention. To them he particularly preached; *the poor we are told have the gospel preached to them*, that is to them in a
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* Math. viii. 20. Luke ix. 58.

more especial manner. He healed their diseases and their sicknesses, and his kindness was always directed in an especial manner to *them*. He did not only do this, but observe, I beseech you, what follows:—He did not, I say, only do this, but he thought no one worthy of being his disciple, of being a Christian, whose heart was set upon riches and this world. *Go and sell all and follow me*, was his advice to a rich man who had consulted him about the means of salvation. And he declares that *it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.**

Take notice likewise that he chose his disciples the first preachers of Christianity from the poor and lower class. They were fishermen and men of low occupations.

And not only was virtuous poverty respected by our Lord and his Apostles, but in the ages of ancient Greece and Rome, when learning was at its greatest height, it was not *wealth* that gained a man honour and esteem, but the *poorest* person was advanced to the highest offices in the state who was possessed of virtue and abilities

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suffi-

* Mark x. 25. Luke xviii. 25.

sufficient to fill them. Even in those early ages of the world, their minds were too enlarged to worship meer wealth and paltry grandeur.

And since I am speaking upon this subject, I cannot forbear to instance a modern nation, I mean the French, who by their present noble and spirited conduct in defence of the proper rights of human nature, have astonished the whole world, and held out a striking lesson to kings and to rulers to consider themselves placed in their high station, not meerly for their own benefit and aggrandizement, but for the good of the people. It should make them reflect that the welfare of mankind, should be the first thing they should keep in view, and that they should hold sacred the lives, liberties, and properties of their fellow creatures.—The French Nation, I say, has decreed that *virtue* and *abilities* are the only roads to honour and preferments.*

No person of humanity, whose heart is alive to the sufferings of his fellow creatures, and who acknowledges the hand of an over-ruling
Provi-

* See the Declaration of the Rights of men by the National Assembly published in the *Address of the National Assembly of France to the People*, p. 56.

Providence, which controuls and directs every event, and orders every thing for the best; who can make the savage power of tyranny and despotism produce the most beneficial effects and ultimately work its own destruction:—No person, whose feelings are not over-come by selfish and narrow minded ambition, can contemplate this wonderful revolution without enjoying, on more accounts than one, the greatest satisfaction a feeling mind is capable of. As God created all men equal*, he could never intend that one man should tyrannise and hold absolute dominion over another, and *man be made a slave to man*. For it is an insult to the Majesty of Heaven to suppose that the Almighty, the equal and common parent of all men, created one part of all mankind to be oppressed and made slaves of, by another. Common sense revolts at the idea that with respect to the invaluable blessings of liberty we are not all EQUAL. One man having as much right to it, as another.—He will therefore rejoice that twenty-six millions of his fellow creatures, of like passions and feelings with himself, have recovered the just rights of human nature, and the liberty that God intended for them. He will

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rejoice

* Let my meaning not be mistaken. The *equality* I speak of, is an equal right to *liberty*.

rejoice to see the human mind assert its native dignity, and with just indignation, and a wonderful exertion of the most heroic courage, break asunder those bonds with which its energy and powers had been long oppressed, and by which it had been so long a time *lowered* in the scale of existence, and degraded from the dignity of its nature. He will rejoice at seeing human nature becoming more independent, and advancing itself to its just rank in creation. Not understanding the refined sophistry of sycophants, and of crouching, insidious courtiers, who can adapt their sentiments to times and occasions, and can vary and shift as most conduces to their own interest and advantage ;—ignorant, I say, of the refined sophistry and quibbling of such men, and looking with indignation on such debasing conduct, he will be *proud*,—not of a servile and mean submission to the tyrannical laws of any despot upon earth, but at submitting to the just and equitable laws of a free and good government. He would pay no blind and servile respect to a king, merely because he is so, because that king may chance to be a despot, the scourge and persecutor of mankind, and the pest of his species. But to a king, consulting the good of the people, whose sole wish it is that they should enjoy the blessings of

of a good government;—who is anxious that the genial rays of true liberty should be widely diffused, and should scatter themselves over the whole human race:—In short to the KING OF A FREE PEOPLE he would pay that genuine respect and reverence, which coming from a FREEMAN, is of more consequence (because it is *sincere*) than the paltry and servile adulation of *parasitical* courtiers, and selfishly ambitious statesmen!

“ He will be proud” (as an excellent writer* in defence of the French Revolution expresses it) “ of feeling himself a man amongst men,” and will leave it to abject *court-flatterers*, the mean tools and slaves of a state, “ to keep alive in servitude the spirit of an exalted freedom†.”

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* Dr. Priestley in his *Letters to the right honourable Edmund Burke, occasioned by his Reflections on the Revolution in France.*

† See *Reflections on the Revolution in France, by the honourable Edmund Burke.*

The reader will perceive that the remarks and observations which I have been here making, have an allusion to that gentleman's strange and weak defence of arbitrary power, and to some high-flown and *more* than sublime exclamations, and occasional *doleful* lamentations, which he frequently gives us on the fall of despotism, and the departure of the days of Chivalry!

Those that can do this have their minds well prepared for the slavery, of which they are servile enough to be the advocates, but they are too debased to enjoy the elevated satisfactions, the enobling and exalting feelings of freedom and independence!

A religious mind will behold in these important transactions the workings of an Almighty Providence, who makes the wills and devices of sinful men, the savageness of despotism, and the barbarity of tyrants, answer his important purposes in the moral government of the universe; in conducing to bring us to that state of perfection, virtue and happiness, to which by slow but sure approaches we are hastening. He will rejoice at the prospect of that glorious period, when despotism shall be banished from the earth, and kings shall no longer sport with the lives of their fellow creatures by unjust and barbarous wars, (the offspring of ambition, envy, or a lust of power;) but when the sword shall be for ever sheathed, and war shall be no more; when peace shall reign throughout the world, and when, in the animated language of the sublime prophet Isaiah, those wished-for times shall appear, (and certainly they are opening upon us!) when

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*" The wolf shall take up his abode with the lamb ;
 And the leopard shall lie down with the kid :
 And the calf and the young lion and the fatling
 shall come together ;
 And a little child shall lead them.
 And the heifer and the she-bear shall feed together ;
 Together shall their young ones lie down ;
 And the lion shall eat straw like the ox.
 And the sucking child shall play upon the hole of
 the asp ;
 And upon the den of the basilisk shall the new-
 weaned child lay his hand.
 They shall not hurt nor destroy in all my holy
 mountain ;
 For the earth shall be full of the knowledge of
 Jehovah,
 As the waters that cover the depths of the sea. *"*

This is not a proper time and place to make
 frequent allusions to political transactions, but
 as example is always of more consequence than
 precept, and as the conduct of this neighbouring
 nation has attracted the attention of the whole
 world, and will, it is much to be hoped, stimu-
 late other nations that are still oppressed by the
 savage hand of despotism, to assert the just rights
 of

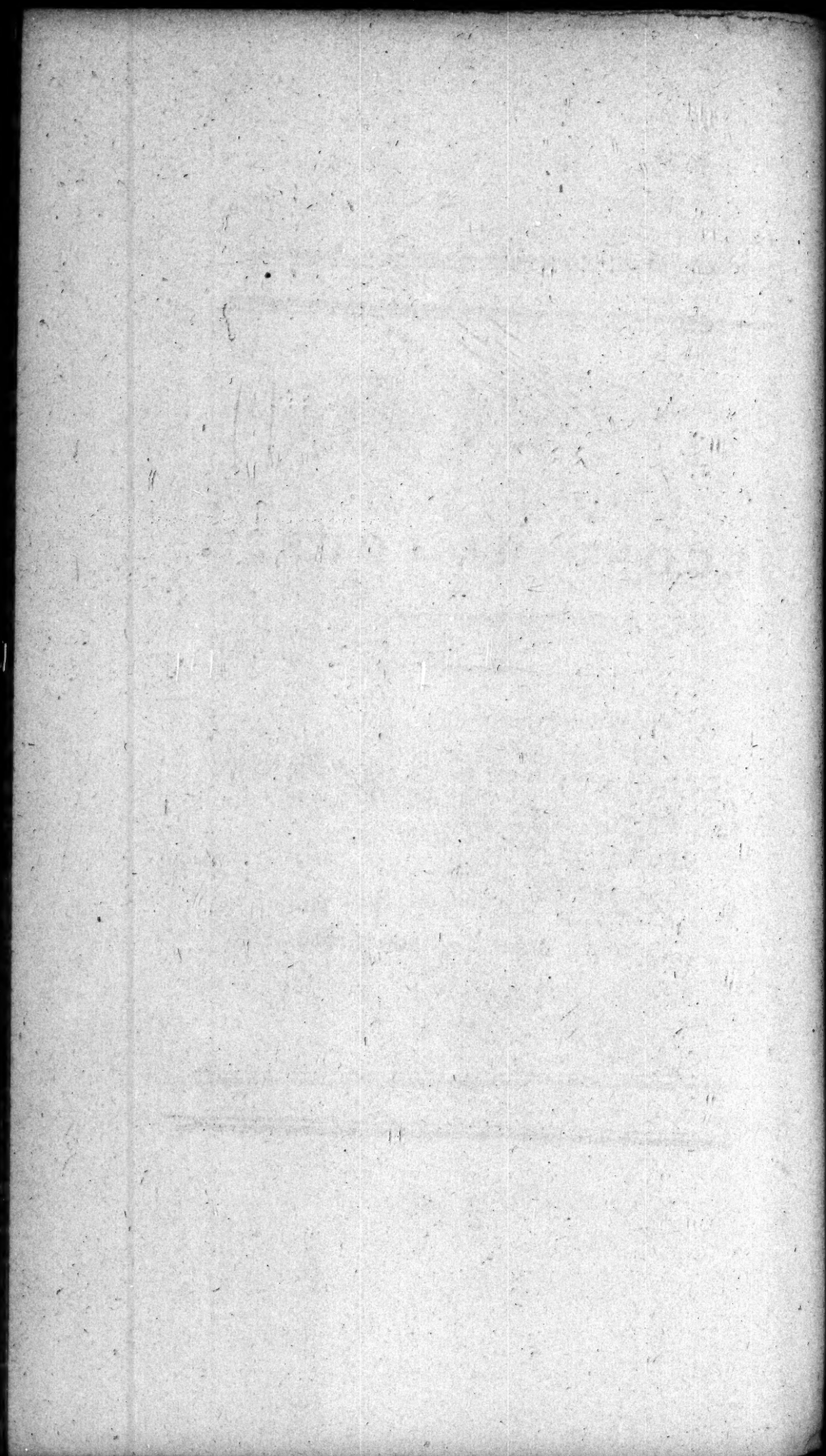
* Isaiah xi. 6, 7, 8, 9. I have used Bishop Lowth's
 Translation in quoting these passages.

of human nature ; and as their decrees respecting the rights of men and civil distinctions, carry with them a liberality highly praise-worthy, and tend to encourage the pursuits of virtue and knowledge, as making them the only foundation for honour and distinction, I thought this digression and allusion to them, might not be very foreign from my design,—at *least* that it might merit excuse.

Besides this wonderful and glorious revolution interests so warmly the best feelings of my heart, as delivering in one country twenty six millions of people from slavery, and opening prospects of reformation in other countries, by which the happiness of mankind in general, but of the poor in particular, will be increased, and themselves raised in the scale of being, by a diffusion of knowledge, which is daily gaining ground, that I could not let pass an opportunity of giving it my feeble tribute of applause !

In my next Discourse I shall continue my proper subject, and consider with impartiality the situation of the rich with regard to the advantages and disadvantages with which it is attended.

END OF THE FIRST DISCOURSE.



THE
SECOND DISCOURSE.

Non possidentem multa vocaveris
Rectè beatum. Rectius occupat
Nomen beati, qui Deorum
Muneribus sapienter uti,
Duramque callet pauperiem pati,
Pejusque letho flagitium timet.

HORACE.

SECOND DISCOURSE

1784

DISCOURSE THE SECOND.

1 SAMUEL, 11. 7.

*The Lord maketh poor, and maketh rich: he
bringeth low, and lifteth up.*

I Am now in continuation of my subject to consider the situation of the rich, and to take a short view of their advantages and disadvantages. On an impartial examination we shall find that meerly on account of his riches, the rich man has nothing to boast of. In the first place, have the

the rich more hands, or more eyes than the poor? Or, what is of more importance, have they naturally better understandings, or are their bodies differently constituted, so that they can better bear the summer's heat or winter's cold? —In these things they have evidently no advantage whatever over the poor, but are upon a level with them. A plain and strong proof, that meer riches give a man no natural advantage of any kind over him that is poor. With regard indeed to their understandings, although in this respect the rich are upon a common level with others, yet if they employ the leisure and opportunities they have, in improving their minds in useful knowledge, they will then have a great advantage and superiority above others, and consequently by thus employing their wealth and leisure, they will lay a real foundation for superior respect and reverence, and be every way entitled to it. For, as it is the mind or understanding that raises man above beasts, so the possessing a mind cultivated and improved, and furnished with knowledge, raises and elevates a man high above others, and gives him a real superiority.

With regard to their abundance in administering to luxury and freeing them from the necessity of
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of labour, we have seen that luxury in eating and drinking are inconsistent with both health of body and mind, and that without labour of some kind or other, neither health or spirits can be preserved, but a short and uncomfortable life must be the consequence. Besides the absolute necessity of labour for health, nothing is more honourable than honest industry, and nothing more truly disgraceful than a life passed in indolence and inactivity, without contributing in any way to the benefit of society. For this reason in some countries, every person from the highest to the lowest station is compelled to learn some trade or business; and in China the emperor himself every year performs the common operation of ploughing; he himself holding the plough; for the very purpose of shewing that labour is no less useful than honourable. And in the early ages of Greece and Rome, ages that produced the wisest and greatest men, kings and princes were shepherds and husbandmen; tended themselves their sheep, and performed with their own hands the laborious operations of agriculture. The names of these men have descended down to posterity with universal honour, while the names of those who had nothing but meer riches to recommend them, have entirely perished, or been handed to us with disgrace and infamy.

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Let us come now to the disadvantages which the rich evidently labour under, and of these I shall only stop to point out a few. In the first place, an inordinate attention to the accumulation of riches always gives a man a narrow and contracted mind: deprives him of every generous and noble sentiment, and makes him a selfish, and consequently, an unhappy, being.

The rich too in general from being freed by their situation from the necessity of labour or employment of any kind, have not that *true* enjoyment of life, which results from activity in any useful pursuit. The perpetual chace after pleasure, must, to a sensible mind, soon become tiresome and disgusting. The constant resort to cards and dice, and the luxuries and debaucheries of the table, are degrading to a human creature. In short, no one can enjoy pleasure from amusements of any kind, who has not by previous labour fitted himself for them.—Continual pleasures soon cease to be pleasures; and not only so, but they weaken the mind, and deprive it of its tone and energy. True pleasure can only be enjoyed by those whose time is generally occupied in some useful business or pursuit. Innocent pleasures and amusements are then highly delightful, when they thus serve

as a relaxation to the mind, and fit it to undertake business with greater ardour and activity.

I proceed now to mention not only what may be called a disadvantage, but what is a serious evil attending the situation of the affluent, and this is of so great consequence, that a considerate reflecting mind, a mind that prefers a future state to the present one, eternal happiness in heaven, to a short, uncomfortable life on earth, would think nothing could counterbalance it, but would fervently join with the devout Agur in praying *not to be made rich**. The disadvantage I mean, and which I have before alluded to, is the great and various temptations to vice and wickedness, which wealth, and the leisure consequent upon it, produces.

In situations by no means particularly favourable to vice, the mind, if not early and carefully trained to virtue, and taught to avoid the thorny path of wickedness, (for that it is scattered over with roses, or by any means pleasant, I take upon me to deny) finds it often no easy matter to avoid solicitations to it. How great then must the difficulty be to avoid the deceitful

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* Prov. xxx. 8.

allurements of vice, when every thing around them administers fuel to their passions, and gilds over vice in *seemingly* pleasing colours. And how few are there under these circumstances that can avoid being seduced and led astray by this deceitful phantom!

The vain splendour with which the rich are surrounded, the thoughtless gaiety, the perpetual hurry, in which they are engaged, leave them no time to restrain their passions by calm and serious reflection, nor to meditate on the nature and odiousness of sin, and the consequences of their thus abusing that wealth and leisure which Providence gave them to be employed to nobler purposes, than the low pursuits of vice, and the petty gratifications of sensual and worldly pleasure, which not only provoke the vengeance of the Almighty, but debase the mind, and render it unfit for those higher pursuits for which it is intended.

It was not then without sufficient reason that our blessed Lord declared, that *It was easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.**

Nor

* Mark x. 25. Luke xviii. 25.

Nor is this the only disadvantage, however great it may be, which they labour under, but there is another still greater, of which they seem but little aware, but which it behoves not only those that are rich, but the men of the world, and those who are intent upon riches, and the pleasures and gratifications of this life, seriously to consider. The rich then are not only more exposed to temptations to common vices, but their wealth and the ease they enjoy in consequence of it, the vain pageantry attending every thing about them, take off their attention to a better world, and fix it entirely upon this. They may indeed think to please God by being *externally* and formally charitable; they may attend Public Worship through meer form, and be urged by common decency to avoid many vices, and to perform many acts of religion;—nay they may think to please God by all these things, but while they fix their hearts and their consequence upon wealth; while Religion and their duty to God, compared with these things, are but a *secondary* consideration, the service thus performed is not much better than hypocrisy.

The giving succour to the distressed, relieving the poor, and making those about them
P 3 happy

happy and comfortable, are things, which if carried beyond the narrow limits of strict formality, may too much lessen their wealth, and diminish their grandeur. They are likewise proud and assuming, because they have more than others. The man of industrious poverty is contemned, and virtue in an humble attire is held in abhorrence;—because with these men, wealth and worldly grandeur are the only things of prime excellence. They don't stop to consider for what purpose wealth is given them, and that the good Providence who gave it to them, could, if he had thought proper, have given it to others, and that he can now take it from them whenever he pleases.

This seems to have been the crime of the rich man in the parable. “He committed” (as an ingenious female writer expresses it) “no enormities that have been transmitted to us; for that he dined well and dressed well, could hardly incur the bitter penalty of eternal misery. That his expences were suitable to his station, and his splendour proportioned to his opulence, does not exhibit any objection, to his character. Nor does he appear to have refused the crumbs which Lazarus solicited; on the contrary, it is probable that the reputation of his bounty drew the

the needy petitioner to his gate : Here is magnificence which is uncensurable, and here is bounty which is meritorious. And yet this man, on an authority which we are not permitted to question, is represented, in a future state, as *lifting up his eyes, being in torments*. His punishment seems to have been the consequence of an irreligious, worldly spirit, a heart corrupted by the softnesses and delights of life. It was not because he was rich, but because he trusted in riches ; it was not that he was uncharitable, but that his charity wanted the principle which alone could sanctify it. His views terminated here ; this world's good, and this world's applause, were the motives and the end of his actions. He forgot God ; he was destitute of piety ; and the absence of this great and first principle of human actions, rendered his shining deeds, however they might be admired among men, of no value in the sight of God*."

Upon these excellent observations, it may perhaps be worth while to enlarge a little, that

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* *Thoughts on the Importance of the Manners of the Great to General Society.* By Miss Hannah Moore, (Though no author's name is added to the Title.)

attention may be the more excited to the instructions conveyed to us in this beautiful parable. It is deserving of much observation, that the guilt which brought him to this miserable end appears to have been his setting his heart entirely on the pomp and splendour of this world, without a proper, or perhaps any, consideration of the next. His making riches his chief God, and placing too great a value on them, and thinking that they exalted him and made him greater and better than other people. This man, though he might do what was apparently good, might be charitable and assisting to the poor, yet his goodness was without its proper foundation. What he did was to please himself, not God: It was done for the sake of ostentation and the praise of the world, and not for the applause of Heaven. It wanted therefore that principle, namely, a sincere veneration of God, with a fervent and upright endeavour to please Him, which leads a good man to do his duty solely with a view to the approbation of his Maker, and not merely to answer any secondary or worldly purpose:—Without this principle our good deeds avail us nothing, but turn to our disadvantage. He might also be constant in attending public worship, yet while his affections were chiefly set upon riches and the

the good things of this world, his God and a future life could not engage his attention with any seriousness. His piety could not be the genuine piety of the heart. Such religion then as this must be a meer mockery of God, who requires, and with infinite justice, the first place in our affections, and that our worship of Him be pure and disinterested. For God is not satisfied with the meer forms of goodness, and the meer ceremony of worship, where the heart has no share. He requires our adoration of Himself to be pure, sincere, and real, and to proceed wholly from the heart; and from good affections. The good deeds we do must not originate from selfishness and worldly applause, but must arise from a pure and unfeigned love of Him, and a readiness to obey his commands; making the esteem of the world subordinate to this, and but second in our thoughts. He requires that we estimate properly this world, its riches and its enjoyments:—That we place not our chief good in them, nor think that they afford us the least foundation for pride, or make us anyways superior to those, who do not possess them. The riches and honours of this world are by no means an *enduring substance*, at the command of Him, who gave them they can *make themselves wings and fly away*.

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The rich also labour under a disadvantage of another kind, and which it is probable they do not much attend to, which is, that they are dependant upon the poor and labouring part of society, for not only the necessaries of life, for the bread they eat and the cloathing they wear, but also for the elegancies of life, and for those things which they term its luxuries. True indeed it is, that for what they thus receive, they make a return in *money*. But this is no favour done to the poor. It is their due. It is what they have honestly and laboriously earned, and cannot be withheld from them. The rich only part with what is of no other use to them, than as it purchases *from the poor* these things which they stand in need of. On the contrary the wants of these are few and soon gratified. Hence are the rich dependant on the poor for all their enjoyments*.

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* "It is the peculiar quality of vanity," says an ingenious female writer, Mrs. Macaulay Graham, in her excellent *Letters on Education*;—"It is the peculiar quality of vanity to find grounds for self conceit from those very circumstances, which to the eye of the philosopher, are subjects of abasement. Epictetus, with a peculiar vivacity, describes the man of wealth in a state of almost equal dependance and humiliation to that of an infant. We all talk of the blessings of liberty; but surely he alone is free, who stands in no need of the assistance of others to put his designs in execution."

As to real happiness depending upon wealth, no idea was ever more groundless and more absurd. Happiness is more equally divided thro'out the creation than appears to inattentive and superficial observers. And I have no hesitation to assert, that could an exact and impartial examination be made, the balance of happiness would be infinitely in favour of the poor.

To prove this let us only for a moment consider what happiness is, and wherein it consists, together with the causes of it. The powerful effects of habit, depending on the *association of ideas*, are well known to every philosopher in the least degree acquainted with the theory of the Human mind. Habit is justly called a *second nature*. Now in whatever state of life we happen to be placed by Providence, from *habit* alone that state soon becomes not only supportable, but mixed with many comforts and pleasures. And this happens with respect to those, who by accident or misfortune have been reduced from a higher to a lower state, from affluence to poverty, and from a condition of ease to that of labour.

But with regard to those who have been born and bred in a low state, having never experienced

enced another condition, and entertaining no ideas respecting it, their minds are perfectly at ease, and they are equally as happy and contented, as they would have been in a higher station. But if in either of these cases, their minds are impressed with a proper sense of God, of His all-ruling Providence, and that He orders every event for the best;—if this happens to be the case, I say, how greatly is their happiness hereby increased.—They not only do not repine, but they bless God who has allotted them their station, and rejoice at whatever *seemingly* disagreeable, or even painful, circumstances, may attend their condition, knowing and *feeling* that as this world is only a state of tryal and probation to prepare them for another, that afflictions and distresses are necessary to purify their minds, exalt their sentiments, and wean them from this present world, to fix their attention and desires upon a better. *

Happi-

* “Beyond all this,” says a truly great philosopher, “Beyond all this, we may find another Reason *why* God hath scattered up and down *several Degrees of Pleasure and Pain in all the Things that environ and affect us*; and blended them together, in almost all that our Thoughts and Senses have to do with; that we finding Imperfection, Dissatisfaction, and Want of complete Happiness, in all the Enjoyments which
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Happiness cannot consist in abundance of wealth, because the more a man has, the more he wants. Those whose minds are fixed upon the acquisition of riches, suffer great pain and anxiety in the pursuit of them. Those who are intent on the splendour and pomp attending upon riches are distressed with envy, lest others should outshine themselves. The wants of our nature are indeed few, and are soon satisfied, and he that is not happy with a little, cannot be so with a great deal. For as his acquisitions increase, his wants will keep pace with them. He who cannot bring his mind to be contented with his condition, though moderate and low, would not be contented with a higher state, because a person so disposed would continually be forming to himself artificial wants and necessities.

I just now observed that the real wants of our nature are few and soon satisfied. According to this Seneca, a Stoic Philosopher, somewhat quaintly, according to his usual manner, but very justly, remarks, "If you seek to make one
rich,

the Creatures can afford us, might be led to seek it in the Enjoyment of Him, *with whom there is Fulness of Joy, and at whose Right Hand are Pleasures for evermore.*"

Locke on the Human Understanding.

rich, study not to increase his stores, but to diminish his desires." The same writer also has the following observation, which for its truth and excellence cannot be too much attended to. "If you regulate your desires according to the standard of nature, you will never be poor; if according to the standard of opinion, you will never be rich." Epicurus likewise with a spirit indicating a noble soul, superior to the love of wealth, and that was aspiring after greater things than riches and Wordly splendour, said, "*Give me but bread and water, and I will contest the point of happiness with Jupiter himself.*"

"Examine yourself," says the excellent Epictetus, "whether you had rather be rich, or happy: and, if rich, be assured, that this is neither a Good, nor altogether in your own Power: but, if happy, that this is both a Good, and in your own Power: since the one is a temporary Loan of Fortune and the other depends on Choice." And in another place this same great philosopher speaks thus of wealth: "Riches are not among the Number of Things, which are good: Prodigality is of the Number of those, which are evil: Rightness of Mind, of those which are good. Now Rightness of Mind
invites

invites to Frugality, and the Acquisition of Things that are good: but Riches invite to Prodigality, and seduce from Rightness of Mind. It is difficult therefore for a rich Person to be right-minded; or a right-minded Person, rich.*

It is highly worthy of notice how congenial the sentiments of these learned and enlightened heathens are to the dictates and admonitions of the sacred writers.

The excellent Apostle St. Paul thus writes to the Philippians, describing to them in his own expressive language, his easy and happy frame of mind, which made him resigned and contented in any situation. *"Not that I speak" (says he) "in respect of want: for I have learned in whatsoever state I am therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need*."*

Our blessed Saviour in his most excellent admonitions to his disciples after having related the very instructing parable of the rich man, who

* Philip. iv. 11, 12.

who was wholly intent upon his riches; thus addresses them, "*Seek ye not what he shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after*.*"

We are exhorted in the Scripture to ask *neither riches, wealth, nor honour, but to ask wisdom and knowledge*; these being things of the greatest consequence: and we are further told, that if we ask these things, that *God will supply all our need according to his riches in glory*. And this was the choice of the wise Solomon. He did not ask for riches and honour, but he prayed for wisdom and knowledge; well knowing that these things were the chief honour and distinction of man, and not meer worldly splendour and glory†. We are likewise admonished by this wise king in his excellent book of Proverbs‡, *Not to let our heart envy sinners*, by which he means sinners that have accumulated wealth and abundance; implying that the possession of wealth cannot be any marks of God's favour, or any honour, since it is
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* Luke xii. 29, 30.

† See 2 Chron. 1.

‡ Prov. xxiii. 17, 18.

frequently given to the unworthy and undeserving, to sinners and the vilest of men. *Let not thine heart (says he) envy sinners: but be thou in the fear of the Lord all the day long: For surely there is an end,* that is, an end to all the seeming enjoyments and splendour that riches afford;—all these will endure but for a day, and will avail the present possessor nothing in the next world, which will endure for ever, but where *thine expectation shall not be cut off*, that is where thou that hast been poor and oppressed, but good, in this life, shall be crowned with immortal glory.

We are instructed by the example of holy Job, not to ‘*make gold our hope, or fine gold our confidence,—not to rejoice because our wealth is great, and because our hands have gotten much*’*. Because these things, and the priding ourselves in them, are an abomination in the sight of God, who has given riches to the possessors of them for other purposes,

I come now in the next place to shew that riches give no dignity to, nor confer any consequence upon, those who possess them, and that

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* Job xxxi. 24, 25.

they are no foundation for *respect* or *reverence*. I propose likewise, in this place to point out what it is that constitutes the real dignity, and forms the true *honour* and *glory* of man.

To minds in the least degree raised above vulgar gratifications, little need be said to prove that *riches* give to man no real dignity, nor confer on him the least consequence.—Upon this head, also, little likewise remains to be said, as I have in a great measure anticipated myself in what has gone before. For certainly that which is given to sinners, and the most unworthy among men, as riches frequently are, cannot by any means imply merit, or attract respect.—That which is no mark of God's favour and approbation, as we have seen riches are not, since not only our blessed Saviour himself, but many good and pious men, the favourites of Heaven, and chosen servants of the Almighty, were not only not possessed of them, but have been poor, and, in this respect, in a low estate;—That, I say, which is no mark of God's favour and approbation, cannot entitle a man to any regard, or to any attention on that account.

Besides all this, the greatest men in all ages, heathens, as well as Christians, have despised
wealth

wealth and worldly grandeur, as beneath the attention of creatures endowed with reason and understanding. And as it is only by these that we are distinguished from the brute creation, and not by the make and conformation of our bodies, so the cultivation and improvement of these faculties, together with the practice of virtue, to which a cultivated mind is highly favourable and conducive, forms the chief glory and pre-eminence of man.

With regard to the subject next to be considered under this last division of my subject, namely, what it is that forms the true honour and glory of man, little also remains to be said in this place, as throughout the whole Discourse it came in my way, and indeed was in very great measure necessary, to speak respecting this matter; and from this and what I have said concerning the insufficiency of meer riches for this end, may fully be collected almost whatever it may be of consequence to say in this place upon this subject.

If we consider human beings as composed of two parts, namely, soul and body, the former being immortal must be infinitely the nobler and more important part of our nature. The body,

its appetites and passions, we have in common with the beasts around us. It is only the mind therefore, or the rational, reflecting part of man, which distinguishes him from the brute creation. The less attention then we pay to the mind, and the more we regard the body and our earthly passions, whether it be the accumulation of wealth, the pursuit of sensual pleasures, or any thing merely worldly and temporary, the more do we resemble the *beast* of the field, that have no knowledge or understanding. And a man that pays no attention to the cultivation and improvement of the nobler faculties of his soul, but is immersed in gross pleasures, and mean pursuits, the toiling after gain, and the splendour of wealth, to the neglect of every thing truly excellent and praise-worthy;—such a man, however he may shine as *a man of the World*, however he may dazzle the unthinking part of mankind, who can look no further than to outside show,—yet though this be the case, he is no higher an *animal* than the irrational creatures that walk upon four legs.

'Tis beyond a doubt that 'enlarged views constitute great minds;' whilst therefore the man who is engaged in meer worldly pursuits and gratifications, becomes possessed of a narrow
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and contracted way of thinking, which makes him, (however great he may think he is on account of his riches and the grandeur attendant upon them,) void of all dignity and real greatness, the man of an enlarged and cultivated mind, of liberal views and noble sentiments, is the only man that keeps up the real grandeur of human nature, and is the only one possessed of true and genuine NOBILITY.

Another thing of the greatest importance is this: That the meer pursuits of this world, the love of wealth and the splendour belonging to it, with all the things that so eagerly attract the attention of by far the greatest part of mankind;—all these however they may please *little minds* for a time, will cease with our own *short* existence. Whereas there is very little doubt (and I must own myself highly pleased whenever I reflect on this circumstance)—there is, I say, very little doubt but that the pursuit of virtue and the continual improvement of our faculties in wisdom and knowledge, together with the adoration and praise of the supreme Being, will constitute the chief pleasure and employment of good men in a future state of being. The thoughts of this convey the highest gratification to my own mind, and I attend with more

eagerness and pleasure to my own pursuits of this nature, as being what I esteem not a temporary employment, but a task I hope to assume in distant ages, and to continue to all eternity, when, unincumbered with the fetters of mortality, and the darkness, with which we are now surrounded, being expelled, we shall be better enabled to comprehend the works of the Almighty, as displayed in the stupendous fabric of the Universe, and shall gain an acquaintance with the whole of that grand system of which we now only form so small a part.—

Whatever therefore fits and prepares us for this next state of life; whatever brings us nearer to the Deity Himself, while we continue here, as beyond all doubt does the acquisition of wisdom and virtue;—whatever, I repeat, thus exalts and ennobles our nature here, certainly takes place of, and is infinitely superior to, every other pursuit whatsoever.—He therefore must be truly great and truly noble, who, despising mean and sordid gratifications, improves his own nature, and, rising superior to the herd of mankind, makes nearer and nearer approaches to DIVINITY ITSELF!

But nothing so much exalts the human mind, and adds such genuine dignity to our nature, as
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a life of true piety and virtue. Some *atheists* can plume themselves, or at least pretend so to do, on being meerly "a link in the grand chain of nature,"* without thinking themselves created by, and consequently related to, an infinitely wise and good Being under whose protection they constantly are, and who has brought them out of nothing, that they, by pursuing what is noble and what is good, might become heirs of immortality. An atheist, *if such there can really be*, must feel himself, one would think, a poor and abject being, created for no one great purpose whatever, but made to exist here a few short and troublesome years, and then to sink, *like a beast*, into annihilation. Whereas the Being of a God, the consciousness that, while we do well and discharge our duty, we are under his Almighty care and protection, and that this life is only an introduction to a state, wherein there will be *no more death neither sorrow, nor crying*†, but where we shall mix with immortal spirits, with philosophers, legislators and heroes, who in their days have adorned the world, and done honour to human nature, and that we shall by a

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* See an *Answer to Dr. Priestley's Letters to a Philosophical Unbeliever*. By Mr. Hammon.

† Revel. xxi. 4.

continuation of elevated pursuits and the constant adoration of the Deity, continue to increase in glory and exaltation for endless ages :— The thoughts of this, I say, cannot but elevate the human mind, and fill it with the grandest views and the noblest conceptions. An atheist may feel himself indeed to be “ a link in the grand chain of nature,” but so might even a beast was it capable of thinking and reflecting. But in the gloom of atheism there is certainly no foundation for a sense of conscious dignity, and no room to think highly of human nature. Whereas the idea of a God and of his all-protecting presence, throws a charm over the most dismal scenes, illuminates the gloom and darkness of our present situation, and gives us a feeling of innate grandeur, whenever we but reflect on our relation, (although immensely distant) to Him. The splendour of riches, the mean pursuits and pleasures of the World, are *less than nothing*, when compared with the grand scenes which are presented to us by reflections of this nature.—When we but contemplate the Deity and the wonderful works of his hands;—when we do but consider that endless ages will be employed in the discovery of them, and the adoration of their author, and that we ourselves shall continually be advancing to perfection, and our
nature

nature be constantly improving thro'out endless ages:—When we, I say, reflect on these things, every thing that is meerly human and temporary vanishes from our view; the world, and its toys are less than nothing, and we feel ourselves already elevated above the sphere of humanity.

Before I conclude I think it may be useful to point out a few of those things, which, in addition to what has been already said, should induce us to estimate this world, its riches, and its grandeur, not beyond their true value, but as things upon which we should not place any confidence, much less in the least pride ourselves on their account.

A circumstance that should draw the human mind from an inordinate attention to the low pursuits of riches and meer worldly greatness, is the consideration of the *end* we were born for, and our future destination. Beyond all doubt the end that *rational* beings should constantly have in view, is that which our Maker intended; we should not consider this country as our home, as the only place we were designed for, but as a place where we are only to sojourn for a short time, and then to quit for another. This consideration will naturally lead to this conclusion,
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that as this country is only intended as a short—a very short residence for us, it must be the extreme of folly and madness to attach ourselves so much to it and to its pleasures, as though it was to be our dwelling place for ever. The rule therefore in this respect is to follow the excellent advice of the Apostle, which is, to *use this world and the things of it*, (under which I include riches and all their attendants) as not *abusing them**. That is, not to make these things our chief aim, but to keep them subordinate to nobler pursuits, pursuits more suitable to the dignity of an immortal spirit.

Another conclusion which follows from the consideration above-mentioned, is, that since this is not our proper country, instead of appearing to consider it as such by attaching ourselves too eagerly to it, and the unsatisfactory pursuits that it affords†, we should consider the
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* 1 Corinth. vii. 31.

† “ Ye know that ye who are the Servants of the Lord, live here as in a Pilgrimage; for your City is far off from this City. If therefore ye know your City in which ye are to dwell, why do ye here buy Estates, and provide yourselves with Delicacies, and stately Buildings, and superfluous Houses? For he that provides himself these things in this City, do’s
not

nature of that place we are next to enter upon, and what qualifications and dispositions will be required to make us worthy to be admitted into it.—We should likewise reflect what will be our business and employment in this state, and how different a scene of things will there be presented to us. This will of course lead to the reflection, that the chief business which should occupy our attention here, is the acquisition of those habits and dispositions, which will prepare and qualify us for this future state, and that we should employ ourselves about those objects, which by ennobling and exalting the mind, will wean it from a too great attention to this world, and qualify it to partake of, and enjoy, the employments of angels, and of spirits made perfect, in the next.

What will alone qualify us for this next state, to which this life is only preparatory—to which it is only an introduction, is the acquirement of virtuous habits, and an unceasing perseverance in a virtuous and good conduct.

Virtue,

not think of returning into his own City. O foolish, and doubtful, and wretched Man! Who understandest not that all these things belong to other Men, and are under the Power of another!

The Shepherd of St. Hermas.

Virtue I have before shewn constitutes man's noblest and best employment here below. Vice, is no less a crime, than it is degrading to human nature. In this light it appeared to a noble heathen, who with true greatness of soul, exclaimed "If there were no God to see or punish wickedness, I would not be guilty of it, it is a thing of so mean and base a nature."—Where I was speaking on this subject, and was shewing the importance of virtue to us in this life, I forgot to *insist*, in the manner the subject requires, on the *absolute* necessity of it for gaining us admission into a state of future glory and happiness.—Though virtue is most agreeable to man's nature here, as conferring on him in this life most happiness, and giving him the noblest views and expectations, yet the *necessity* of it to qualify him for another life should never be forgotten. On this account therefore this digression by returning to a former subject needs not the least apology. For, let it never be forgotten, that without *virtue*, (our noblest, our best possession, our surest guard, and safest defence;)—without *virtue*, the pursuits of science, however grateful to a mind raised above vulgar pursuits, will fail in yielding us true satisfaction; and although in conjunction with this habit, the acquisition of knowledge is not
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only pleasing, but eminently exalting to the human mind; yet, deprive a man of virtue, and he will find it impossible to extend his views forwards beyond this earth and its little enjoyments, but will find himself fastened to it, like the beast who never looks upwards, but has his eyes perpetually fixed upon it*. He will feel his conceptions narrowed, his views confined, and he will not know himself to be an *immortal being*.

Another circumstance that should elevate our views beyond this earth, is the consideration how small a spot it is compared to the whole system of worlds. Were this globe annihilated, it would cause no greater chasm in the universe, than if a single grain of sand were taken from the sea shore; and to an eye that could compass the whole of creation, it would be no more missed. A noble mind would hence be induced to extend its views beyond these narrow limits in which we are now confined, and despising the low and sordid pursuits in which the mass of
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* “ Pronaque cum spectent animalia cætera terram,
Os homini sublime dedit, cælumque tueri
Jussit, et erectos ad sidera tollere vultus.

Ovid Metamorphæon, Libri.

mankind, are engaged, would attend to those pursuits, which are not only suitable to his dignity here, but which he may expect will be his employment when he enters upon a new scene of existence. Considering himself as an inhabitant of the Universe, he will be ashamed of confining his views and expectations to such a small portion of it as this is. His views will be carried forwards to futurity, and pursuing here employments suited to his nature, contemplating and tracing out the works of the Almighty, he will be anxious to continue his pursuits, and will long to have the whole of this grand scene unfolded, a small part of which he is now only capable of comprehending.

I shall conclude my Discourse upon this subject by making a few reflections on what has been advanced, that it may be the better impressed on your minds, and that the effect of what has been said may be more permanent and lasting.

From considering what I urged in the beginning of this Discourse respecting the insufficiency of riches to produce happiness, or to add to human dignity and grandeur; from considering the light in which meer wealth and worldly splendour

splendour are viewed by Heaven; which fully-appears from the Son of God himself, and many eminently pious and holy men, being born and living in a low estate and in poverty; and is likewise seen by riches being often giving to the most worthless characters; from reflecting, that let a proper bias be given to the mind, and its real wants become few and are soon satisfied; that the luxuries afforded by riches are inconsistent with health and with the true enjoyment of life, and that the meer pomp and splendour attendant upon them can only strike shallow, unreflecting minds, while the mind that is conversant upon truly important objects, while the mind that is truly great and noble, looks down upon them (as far at least as weak men take pride to themselves on this account) as the meer baubles and play things of *children*, or of people not arrived at the *stature of manhood*:—From considering and reflecting on these things, we are almost at a loss to account for the infatuation of mankind, who place their chief good in what is thus external and of no lasting importance.—Who art thou, O vain man, who exaltest thyself above thy brother, because thou art rich, and he is poor! Darest thou despise him because he is low born, and his dwelling is an humble cottage; stop a while, I beseech you, and remem-

member that the son of God himself was descended from a carpenter, and the humble dwelling of the poor becomes respectable; when we consider that it was the habitation of the favour of the world! Thy riches, thy grandeur, give thee no real distinction; they make you neither better nor worse than another man: If indeed you don't make a proper use of them, and consider the purpose for which they were given you, they make you infinitely worse.

If those that are rich vainly imagine that what they possess was given them to gratify pride; to indulge in pomp and splendour, to live in luxury and extravagance; to free them from all exertion and honourable employment, to indulge in those pleasures, to which their situation prompts them;—If they imagine their abundance was given them for these purposes, they are miserably mistaken. And besides, take this for an undoubted truth, that the true enjoyment of life consists in honourable activity, and the proper employment of our faculties.—To indulge in luxury, extravagance and pleasure; to make these our chief pursuit, is degrading human nature, and lowering ourselves to brutes, whose whole pleasure consists in the gratification of their appetites and passions.—Is no less injurious to ourselves than displeasing to our Maker.

As

As the rich are only God's stewards, for every talent misemployed, they will be brought to a strict account. Let their minds likewise be properly impressed with this serious truth, that although they now glory in large possessions, the time will shortly come;—is already nearer perhaps than they expect, when the same portion of earth will be equally possessed by themselves and the very beggar.

Let these considerations, my brethren, have due weight with you. Let them induce you to consider all worldly possessions as given you, not for your own sake, but to do good to others. Instead of priding yourselves on these accidental advantages, endeavour to aim at real excellence, and real honour, by a proper application of your abundance, and by improving your minds, according to the opportunities you possess, in virtue and in wisdom. This will make you truly eminent: This will confer real dignity, real honour and distinction—not only in this world, but in the world which is to come.

From what has been observed upon this subject, the poor may derive much consolation and comfort, and be enabled to form a proper idea

R

of

of their situation. They may see that a state of poverty is by no means in itself a state of meanness, or a mark of God's displeasure; but on the contrary, that it is a token of His regard, since not only many of his chosen and approved servants, apostles and prophets, but his beloved son Christ Jesus was placed in such a situation.— They may see that the labour they undergo is so far from being an hardship, that it is, in the first place, not only necessary to health and to the true enjoyment of our being, but is equally honourable, as by it they perform a good part in this world in thus contributing to the benefit of society. For the man who does not endeavour by some honourable activity and useful employment to be of service to mankind, is a meer drone, and more than an useless animal. It is likewise an undoubted truth that the honest and industrious peasant, who refrains from the abominable vice of excess in drinking, has better health and spirits, and of course more true pleasure and happiness, than the rich and luxurious.

The poor may perceive that they have no occasion to envy those who are possessed of more abundance than themselves, as their state is more free from those temptations to vice and
hurt-

hurtful indulgencies, than that of the rich, and consequently more favourable to virtue and true happiness. This circumstance alone should make you thankful that it has pleased Providence to withhold riches from you, instead of repining that you are not possessed of them. This advantage appeared so important and striking to the wise king of Israel, that it produced from him this excellent admonition. "*Labour not to be rich,*" says he, "*but having food and raiment let us be therewith content: For they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition*.*"

Is a future life, a life of eternal happiness, a life that when millions and millions of years shall have expired, will be no nearer ending, than it was when it began:—Is such a life, I say, of more importance than the longest life upon earth, though attended with all the riches and grandeur imaginable:—If the former be incomparably superior to the latter, then bless God that he has placed you in such a state, which by freeing you from inducements to vice, leads more directly to it.

R 2

Learn

* Prov. xxiii. 4.

Learn from hence then to make a proper use of your situation. Instead of setting your affections on the perishable things of this transitory world, have your minds properly fixed upon the next. A frequent perusal of the Holy Scripture will convince you of the truth of what I have been saying, and shew you that the less you are attached to the things of this world, you will not only be much happier here, but will be making a preparation for hereafter. If you are poor in this world, let it be your anxious endeavour to aim at,—not those riches which endure but for a moment; but at those which are unperishing and eternal. The poorer and more distressed you now are, if you act as becomes you, the greater reason have you to expect that you will be rich and happy hereafter. The rich and splendid man we read of in the parable, had his enjoyments and good things in this world, and the poor, but pious, Lazarus, was a beggar and distressed, hungry and diseased.—But mark, I beseech you, the change. They both died. The poor and distressed Lazarus, who was here despised and suffered want, awoke in Heaven to enjoy the presence of his God and happiness eternal. The rich man awoke in hell amidst endless torments!—He had received his good things in this world, and Lazarus evil things.

But

But who would not chearfully undergo infinitely greater sufferings than Lazarus, to be partaker of his present happiness! The rich man now began to look upon his former wealth and greatness in its proper light, and would fain have sent Lazarus to warn his brethren not to put their trust in uncertain riches as he had done, but to estimate them as nothing, to put them to their proper use, and sooner become poor as Lazarus was, than lose the favour of God and be punished like himself.—But this was now too late! He should have entertained these reflections sooner. The day was gone in which he was to labour, and the time now come when he was called to an account for his past misconduct.

Let me then, my brethren, before I conclude, earnestly recommend to your serious consideration the important and excellent advice of our Lord and master Christ Jesus, and that of his apostle: *“ Seek ye not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind*. Be careful for nothing†. But rather seek ye the kingdom of God, and all these things, which your Father knoweth that ye have need of, shall be added unto you‡.*

R 3

And

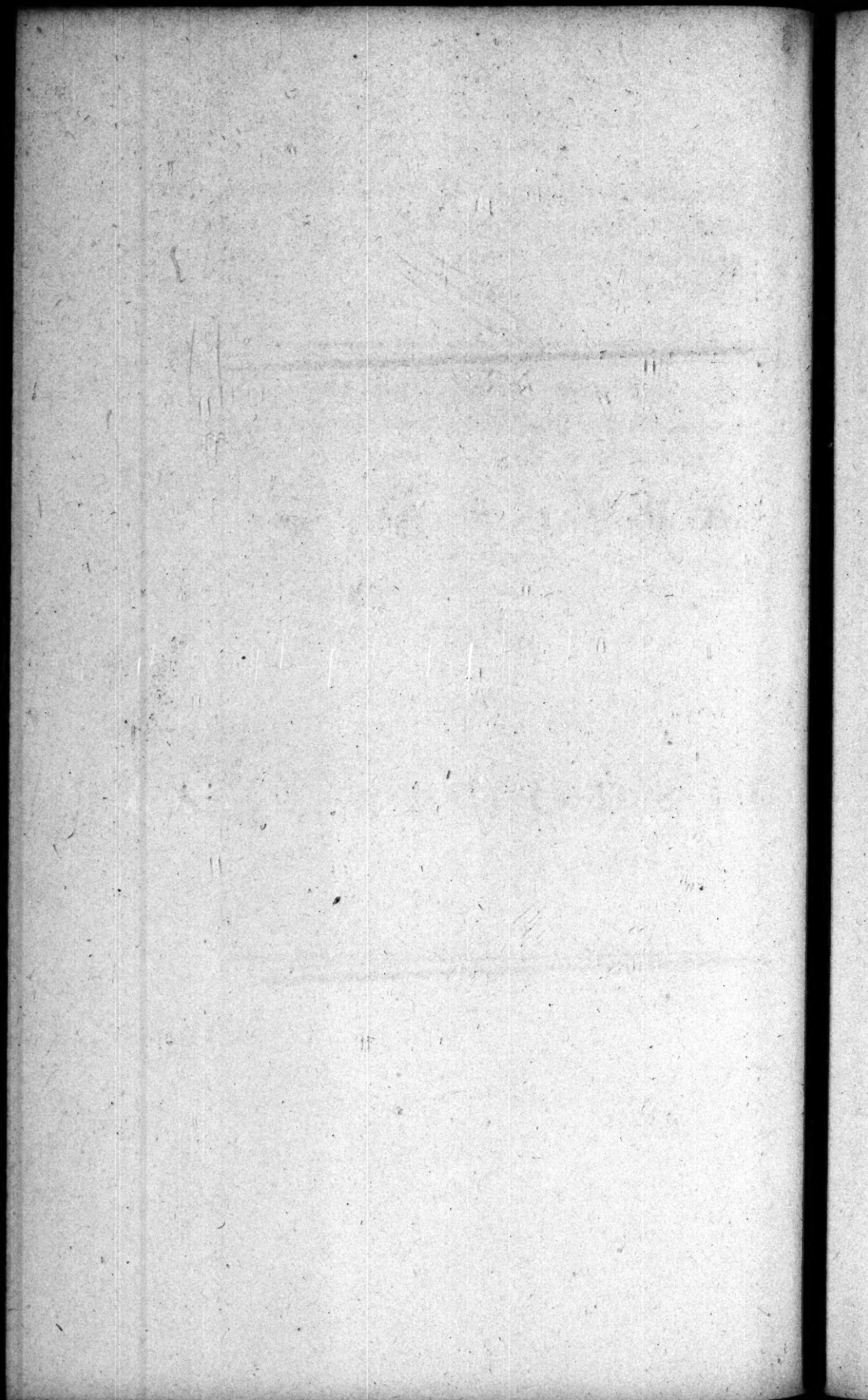
* Luke xii. 29.

† Philip. iv. 6.

‡ Luke xii. 30, 31.

And reason sufficient have you to attend to the advice of the wise Solomon, which is in all cases the more important and more worthy of attention, as he was possessed of all the enjoyments, all the riches and honours which this world could bestow, and therefore could not be biassed to condemn them by that weak kind of prejudice which induces many to disapprove of whatever is wanting in themselves. "*Let not thine heart,*" says he, "*envy sinners, but be thou in the fear of the Lord all the day long. For surely there is an end,* an end to all human greatness and worldly grandeur, *and thine expectation shall not be cut off.*" Prov. xxiii. 17, 18.

END OF THE SECOND DISCOURSE.



A P P E N D I X,
TO THE
D I S C O U R S E S.

THE NEW YORK PUBLIC LIBRARY

ASTOR LENOX AND TILDEN FOUNDATIONS

A P P E N D I X, &c.

THOSE notes which were short, and perhaps somewhat more immediately connected with the text, I have inserted at the bottom of it. The following, some of which were too long to be inserted in the places they refer to, I have reserved for the Appendix, to be perused, either in conjunction with the parts to which they belong, or separately and by themselves, as it suits the reader's pleasure.

Connect the following with the conclusion of the quotation from Isaiah, and with my remarks on the French Revolution, in p. 201.

“THE idea of the renewal of the Golden Age as it is called” (as Bishop Lowth observes
in

in his comment on the passages I have quoted from Isaiah) "is much the same in the Oriental writers, with that of the Greeks and Romans: the wild beasts grow tame; serpents and poisonous herbs become harmless, all is peace and harmony, plenty and happiness."

The following places being quoted by the Bishop, I shall again quote them from him, as shewing not only the description of this happy period by these writers, but as likewise bringing to the mind of the learned reader "how greatly the prophet" (as the Bishop remarks) "on the same subject has the advantage upon the comparison; how much the former fall short of that beauty and elegance, and variety of imagery, with which Isaiah has set forth the very same ideas."

"Occidet et serpens, et fallax herba veneni
Occidet."

—"Nec magnos metuent armenta leones."

"Nec lupus insidias pecori—."

VIRGIL.

"Nec vespertinus circumgemit ursus ovile,
Nec intumescit alta viperis humus."

HORACE.

"Εσται δὴ τοῦτ' ἀμαρ, ὀπηνικὰ νεβρον ἐν εὐρυῇ"

"Καρχαροδὼν σινεσθαι ἰδὼν λυκος ἐκ ἐβελήσῃ."

THEOC.

The

The approach of this happy period seems now advancing. New scenes are opening fast before us, which promise the restoration of the human race to happiness and tranquility,—to virtue and to perfection. *Man* seems determined to throw off the shackles, with which he has so long been fettered, and to assert his native dignity. What in France is so gloriously and resolutely begun, will it is much to be hoped incline all despotic governments to amend the condition of the people under them. To consider mankind as born to be slaves and to be subservient to the *arbitrary* decisions of any other man, or body of men, is no less a crime in the sight of God, than it is injustice to mankind. In spite of opposition every thing that is wrong and oppressive to the human race, that makes their lives, liberties and properties, subject to be disposed of at the meer will of any part of their species, must meet with the indignation of the Almighty, who in his good time will, by those means by which he directs all events for the best, and makes the conduct of even bad men help to promote his wise designs in the government of the world, cause every thing that at present is injurious to the welfare and happiness of his creatures to give place to what is right, and what will promote their best interests and advantage. He is the
equal

equal and common parent of us all, and we are all equally dear in his sight. To his wise and safe protection therefore we may safely confide the cause of mankind. To suppose Him for a moment inattentive to his offspring, is to suppose that he wants goodness or power. But as both these attributes are infinite in the Deity, the plots or designs of men, as they are under his controul and direction, can answer no other purpose than what He thinks proper.

The retreat of the large and well-disciplined armies, combined against the liberties of France (and had their intention succeeded the liberties of mankind in general would have been affected), shews how vain it is to trust to human force, however great and powerful, in a cause that cannot claim the protection of Heaven. "*Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.*" Psalm xxvii. 3.

The times now seem to shew that man is making rapid steps to that happiness and perfection, which, not only from Scripture, but likewise from philosophy, we are taught to expect the human race will arrive at. The spread of know-

knowledge, and its natural consequence, the assertion of the dignity of human nature, and of course its detestation of slavery and oppression, are, under God, the great causes which accelerate this glorious period.

The prospect of this happy time is animating beyond expression to every mind not rendered callous by avarice and self-interest.

It is easy to be accounted for, although very greatly to be lamented, that in a Country, like England, always renowned for liberty, and for its strenuous and noble exertions in defence of it, there should be found any who are enemies to the Revolution in France, and are against their enjoying the most invaluable privilege of liberty as well as themselves.—It is likewise very strange that some men should go so far as to suppose those, who speak with approbation of the French, inimical to our own Constitution. Our Constitution (for a Constitution we most certainly have) is very excellent and admirable, but so many abuses have by length of time and slow degrees crept in, that its beauty is greatly tarnished and its advantages much diminished. Because therefore our Constitution is *naturally* good, (and supposing that it even continued
without

without any defect at this time) will Englishmen prove themselves the greatest and most *absurd* tyrants, by saying that no government can be good but what is formed on just the same principles; and will they be so oppressive as to say, we will approve of no reform in France, or in any other country, but what is conducted on this plan! This is foolish, absurd, and tyrannical in the extreme! By the same rule that Englishmen at the glorious Revolution in this kingdom fixed upon that form of government which they most approved of, and which they thought best suited to their circumstances and situation, other nations have the same right to adopt that form of Government which appears most beneficial to them, and which they most esteem and approve of.—Let us for a moment reverse the case, and suppose any foreign nation should presume to dictate to us in any form a new government, either similar to their own, or not; should we not immediately resent it as an insult to our own understandings; or rather should we not think the promoters of such a scheme, somewhat deranged in their intellects.

The happiness of a people (which is the sole end of all government*) may be promoted, as
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* Even Mr. Burke, the defender of arbitrary power and the usurpations of tyrants, asserts that the power of kings has
no

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industrious part of society are oppressed with taxes, and which they receive as a *bribe* to obey the nod and pleasure of the minister* ;—

In

* How shameful is it that such immense sums should be annually squandered away in meer sinecure places and undeserved pensions ! Such numbers of self-interested people are the bane and ruin of a nation. Their being thus *bribed* to support and defend a minister and any of his projects enslave their own minds, deprives them of all public virtue and public spirit, and reduces them to the meer tools and slaves of a state. But this is not all, nor the worst circumstance attending it. Being generally men possessed of large property, and of course having much power and influence in the country over their tenants and dependants, their example and conduct, together with the power they can exert in compulsion, tends very greatly to banish all free inquiry respecting government, or the conduct of the governors, from a great part of society. By these means the minds of the people become debased, their feelings become narrowed and contracted, and instead of the elevating sentiments of *freemen*, they possess the stupid insensibility of *slaves*.

A government may be good or bad ; but to believe a government to be good, and to think that it wants no improvement because placemen and such sort of people extol it as being perfect and wanting none, is contrary to common sense and reason. Were these same men in Turkey, and in the same situation, that is placemen and pensioners under that government, they would tell you that it was the best in the world !—The cry therefore of Mr. Burke and of his *colleagues* in places and pensions, of our representation being perfect, and wanting no
amend-

In spite of these, I say, and of all interested opposition whatsoever, exert your own judgment, in the use of all fair and gentle means, at proper times and seasons, to bring about that reform, which is necessary to restore our government to its natural purity and excellence, and which not only Mr. Pitt, and Mr. Burke, but many as sincere friends to our *constitution* both in church and state as Mr. Pitt can be, have contended to be necessary. But at the same time be anxious to prevent all violence, which would not *reform*, but *subvert*; which might not amend, but make matters infinitely worse.

I by no means intend to enter widely into the extensive field of politics in what I am now saying, neither do I profess in my remarks to convey any information to those conversant in political inquiries. But some particular circumstances, namely, a misconception of my sentiments when I was delivering from the pulpit my remarks, in the conclusion of the first Discourse, on the French Revolution, have made it somewhat proper for me to explain my opinions more at

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large

amendment, is not only contradictory to Mr. Burke's former professions, but is the shout of individuals fearful of losing their share in the plunder of the public.

large respecting some political topics, which now agitate the minds of men in general.

It is asserted by some that, whatever reform may be necessary, this is not a proper time for it. I however (with an openness at the same time to every circumstance that may tend to prove the contrary) think that this is a time particularly proper to enter upon such business; and I cannot help conceiving that the cry to the contrary is a meer manœuvre of some to put off to as distant a period as they can, what they may not wish at all to take place. We have seen such duplicity in courtiers;—we have seen a man of Mr. Burke's sense and abilities, at one time the friend of the people, and the defender of the rights of mankind, quit the post he once so ably defended, and become the *weak* defender of the greatest tyranny and the most arbitrary power,—I mean in his defence of the former government of France, and in his endeavours to excite the potentates of other kingdoms to bring about in that country, a counter-revolution*.—We have seen the present

* A circumstance so odious and so abominable as this combination of "ruffian despots" against the rights of mankind, calls loudly for the execration of all good men,—for the detestation of every friend to the human species. How glorious

present able minister, Mr. Pitt, desert his former principles, and set himself against those reforms, for the necessity of which he once earnestly

S 3

estly

glorious a thing it is, and how thankful ought we to be to that Great Being, who constantly preserves us from the evil designs of those who would hurt us, that the wicked devices of these tyrants of all mankind were over-turned and confounded. Respecting an event so completely tyrannical; with such bare-facedness and more than common impudence endeavouring to *lord it* over God's creatures, as though the Almighty had created them to be subservient to the little will and pleasure of a few haughty and daring despots;—Respecting this event, I say, I am not a little happy to be able to present my reader with the following sentiments of Dr. Parr. “In respect to the menaces of foreign powers” (says this able writer) “I must say with Mr. Burke, that ‘the arguments of tyranny are as contemptible, as its force is dreadful.’ After all the intrigues of politics, all the devastations of war, and all the barbarous excesses of despotism which disgrace the annals of mankind, the black and lowering storm which threatens soon to overspread the face of all Europe, and to overwhelm in one common ruin every loose remnant and every faint vestige of liberty, constitutes a spectacle equally new and tremendous.”

“Even the tenets of Mr. Paine himself are yet less novel in theory, and yet less pernicious in practice, than the counsels of those sanguinary fanatics, who would unblushingly and unfeelingly rouse the unsparing sword of foreign potentates, and point it without provocation, without precedent, without any other plea than will, without any other end than tyranny, against the bosoms of Frenchmen contending or wishing to contend,

estly contended.—Seeing then the effects of power and interest to work such changes in men's opinions, who can help being cautious in putting

contend, with Frenchmen alone, upon French ground alone, about French rights, French laws, and French government alone."

" When it is urged, that princes from their relation to princes have a common cause; and a cause, too, it is meant, virtually paramount to the rights of subjects and of men, the obvious answer is; that they who are not princes have also a common cause, and the obvious consequence of that answer is, that if they are true to themselves, to their neighbours, and to their posterity, confederacy is to rise up against confederacy, and deluge the world with blood. *Τας γὰρ τας πολυταίας καταλυούσας, καὶ μεθιστάσας εἰς τυραννίδα, κοινὰς ἐχθρὰς παραινῶ νομίζειν πάντων τῶν ἐλευθέρων ἐπιθυμούντων.* (Démosth. De Libertate Rhod.)"

" If indeed the threatened crusade of ruffian despots should be attempted, it will, in my opinion, be an outrageous infringement upon the laws of nations; It will be a savage conspiracy against the written and the unwritten rights of mankind; and, therefore, in the sincerity of my soul, I pray the righteous Governor of the Universe, the Creator of men, and the King of Kings, I pray HIM to abate the pride, to assuage the malice, and to confound all the devices, of all the parties, directly or indirectly leagued in this complicated scene of guilt and horror! This insult upon the dignity of human nature itself! This treason against the majesty of God's own image, rational and immortal man."

" As to myself, and to others, who, like myself, express the

putting too much confidence in people, thus liable to vary and change as best suits their own interest and advantage.

S 4

Enter-

the terror and just abhorrence which they feel at this most unparalleled measure, when we are scornfully asked, why we express those feelings, we shall find our answer in Mr. Burke's philanthropy opposed to Mr. Burke's politics; (p. 9, of his Appeal,) 'Is it inhuman to prevent, if possible, the spilling of Frenchmen's blood, or imprudent to guard against the effusion of our own,' and in a cause, I will add, which, while Englishmen are Englishmen, never can be our own? For is it possible, that by the intrigues of courts, by the sophistry of ministers, or by the futile and hollow pleas of a guarantee in one place, and of alliance in another, the free-born descendants of free-born fathers can be enticed or inflamed to re-echo one barbarous clamour, to countenance one hostile measure, to endure one tax, to unsheath one sword in opposition to the precious and sacred interests of general liberty?

Μη δῆτα, μη δῆτ', ὃ δῶν ἄγρον σέβας,

Ἰδοίμυ τὰυτῇν ἡμέραν.

Æd. Tyr. v. 830."

"Unless our constitution be, as dying Brutus said of virtue, 'an empty name,' by the very spirit of that constitution, and by the force of a compact, more solemn and more binding than the ties of any treaty woven in any cabinet, Britons eminently are, what the Athenians professed to be, the *κοῖνοι ἀποστάται τῆς πάντων ἀλευδερίας*, the guarantees of freedom itself, and the allies of all free men, throughout all the world.

And, when they frown, it is against th' oppressor,

And not against the French.

Shak. Rich. ii.¹⁴

Dr. Parr's *Sequel to the Printed Paper lately circulated in Warwickshire*, by the Rev. Charles Curtis.

Entertaining these views on this subject, I humbly conceive, that he is the best friend to his country, and to his king, who contends with proper decency and mildness for the *proper* reform, not the *ouerthrow* of government;—but for such a reform as the best and wisest men have thought necessary, lest, the people, seeing the obstinacy of government against all necessary amendments, should be excited to acts of violence or tumult, a circumstance which unless in very desperate cases and situations indeed (which is *by no means* the case with us) ought to be every way prevented, and guarded against.

A just reform properly undertaken might calm the at present much agitated minds of the people;—secure to the king his just rights and privileges, and preserve the foundation of the constitution whole and entire; but compel the people to imagine that their governors are averse to correct the acknowledged and open abuses which have made their way into government (the most flagrant and notorious of which is the state of our representation in parliament), and who knows what confusion may ensue!

As the sincere tribute of applause which I am always ready to give to the restoration of twenty-
fix

fix millions of my fellow creatures from a state of the meanest and most abject slavery, from a state almost inferior to the situation of irrational creatures, (because these are not so sensible of their sufferings,) to the enjoyment of liberty and happiness, has caused my sentiments to be misrepresented by a few weak and ignorant people, who imagine it to be impossible to commend the French Revolution, without supposing our government to be equally bad, and therefore to stand in need of just the same means to reform it. To men of common sense and even common candour, nothing can appear more strange or more absurd (without considering the want of generosity as displayed in such conduct) than the above conclusion. Did there exist any similarity between the former most despicable government in France and our own well constituted system, there might doubtless be room to entertain a suspicion, that he that blamed the one must likewise condemn the other. But between our government and the former one of France, no likeness at all exists, and consequently what is said of one cannot by any perversion of language be made to apply to the other. Our constitution is different in every circumstance. Our laws different, and originating from a different source; our nobility different; and
with

with regard to the power possessed, and the power claimed, by the kings of each nation there is no similarity or agreement whatever.—Without specifying particulars, every circumstance relating to each nation is so totally opposite that it requires much ignorance of our own government as well that of France, to apply to one what is said of the other. Perhaps together with contraction of intellects, some narrowness of heart, some portion of the demon of ill-will and ill-nature must conspire in accusing any one of the least degree of dislike to our government, because with a heart alive to the situation of his fellow creatures, in whatever part of the world they may be placed, he rejoices at the delivery of a great and wise nation from slavery to freedom; from the condition of *beasts* to the state of *human beings*.

Every thing relative to the two nations being so essentially different, I declare myself as averse as even Mr. Burke himself can be, to the adopting in England what has been done in France. In this country (namely that of France) under a government so extremely wretched and so completely tyrannical, it seemed necessary to destroy the whole system and to begin entirely a new one. The building being corrupt
at

at the foundation, and every part partaking of this corruption, it might appear impossible on this account to repair any part of it. Nothing therefore in this case was left but to begin a new building. In England on the contrary we have a good foundation; our Constitution is naturally good. Abuses and corruptions, not few, nor indeed of small consequence, have made their way into it; but these abuses may be corrected, and these imperfections removed, without undermining the whole foundation. To pull down a building which only wants repairing, is only running the risk of laying again so good a foundation as the old one, and of erecting again so good an edifice.

For the sake of serious and sensible people I am here very briefly stating in *general* my sentiments respecting a reform. With regard to those weak-minded and shallow people, who suppose, or pretend to suppose, that no one can commend the Revolution in France, without being prejudiced against our own government, I shall not deign to address myself to them. Some of this class are beyond a doubt the slavish dependants on, or the silly dupes (which is much worse, for these cannot, or dare not, think for themselves,) of the pensioned and hireling crew, who would perpetuate every abuse, however inju-

injurious to the people, to the king, or the nobility, lest the reform of any thing that is wrong should hurt their own *private interests*, and deprive them of those large sums, to pay which the industrious part of society is oppressed, and which they receive for no one good purpose whatever to the people, for no benefit done to them, and for none to be expected. If my views, were like theirs selfish and interested, I should undoubtedly myself take a different part. Entertaining a very high admiration of our Church Establishment, as well as of our uncorrupted Constitution in the state, any decent preferment in the former honourably acquired, I am not ashamed to confess I should readily accept of. —Why indeed should I be ashamed to confess it, since I seek preferment by no base means, by servilely flattering the powerful, or by defending abuses often beneficial to them but injurious to the people. —Why should I not own it, since I never prostitute my honour, or give up my sincere opinion, to please any who have the power to confer it. On the contrary, venerating our Establishment, and being ready to defend it according to my best ability, I should be *proudly* a fool were I to say that I would accept of no situation in it, which would afford me an opportunity of greater exertion in its service,

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That I, have already, with no small activity and industry, exerted myself in its service, let my health and my fortune bear witness. With tolerable health and with proper leisure from other avocations, I should be ashamed to be a drone in a cause which I esteem so truly honourable. I should blush as a clergyman not to be useful, or to disgrace my office by indolence and ignorance, as far at least as *labour* and *activity* would contribute to the one, and prevent the other. My labour, however has been hitherto only rewarded with ill health, with nerves much affected, and with a constitution much injured and much impaired; and this at a time of life, when many are revelling in luxurious preferments,—in preferments obtained by no exertions of industry in the cause of learning or religion, and whose *sole labour* is to consume in extravagant enjoyments that abundance, which chance, the *good luck* of friends, or the possessing some *fashionable* qualification, has heaped upon them. The stiff and ridiculous *bow* of a dancing master, the arts of flattery and those obsequious and affectedly graceful airs, so recommending to those who see no further than the outside, have done infinitely more in gaining preferment than all the learning of a Varro, or the eloquence of a Demosthenes.

Let

Let every one lay his hand on his heart, and say that he has sought preferment by means equally honourable with myself;—let him say, that he has not been too servile to the great; and often too inattentive to others meerly on this account. Let every one say, that like myself he has *boldly* examined into the foundation of our Establishment, and that he adheres to it SOLELY UPON CONVICTION OF ITS INTRINSIC EXCELLENCE, without any regard to what his friends might do for him, or to any advantage whatever to be derived from it.

So far however as I just now hinted from receiving any emolument from our Church, to discharge the office of a minister in which I was educated from my early years, and solely from a fondness for it, when more lucrative pursuits were by anxious friends eagerly proposed to me, and when I have spent a fortune in even pursuing my studies for it;—so far from receiving even a *maintenance* from my profession, I am obliged to take to other pursuits; and to pursuits far different from the literary life to which I have been always habituated.—Were I therefore *over-anxious* for preferment, that is, for preferment obtained by *any means* whatever, by meanly giving up my own opinion to ingratiate myself

myself with the powerful, I should be less open in my sentiments, more cautious in delivering my opinions upon political subjects, and perhaps like others, I should support the paltry and slavish doctrines, which (it is with pain that I speak it) are now so much defended by those who have influence in the state, and of course who have the chief disposal of preferment in the Church. I assert, with a conscience gladly assenting to what I say, that the good and happiness of mankind, without the least prospect of a recompence from any one, has given the direction to all my political opinions. The tyranny and oppression of a *few* over the *many*, the arbitrary disposal by governours of the lives, liberties and properties of their fellow creatures, I have always protested, loudly protested, against, with warmth and with sincerity.—*In season*, and indeed, *out of season*, have I been a strenuous defender of the proper liberties of the human species.

With the same zeal and eagerness that I defend the liberties of mankind against the incroachments of tyrants, will I defend the just rights and privileges of the king of Great Britain. Viewing with extreme concern the sentiments of those who would make mankind equal
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in rank and property, (a thing no less ridiculous to conceive, than impossible to execute*.) I shall

* Were all mankind equal in property to day, would not honest and active industry make in a short space of time a very great difference among men in this respect. For while industry accumulated wealth, idleness and indolence, and their consequent attendants, immorality and extravagance, would soon reduce to poverty and want those who awhile ago were equal to them who are now rich. Add to this, that the taking away upon such an account the property of any one, which is fairly and honestly obtained, either by himself or his ancestors, is a species of robbery of a base and infamous kind. Suffer likewise such idle notions as the above to prevail, and the hand of activity and labour will be stopped, and idleness will rear its ghastly face, dispirited itself, and dispiriting all around it. For who will labour when the rewards of it, may be taken from him on such shallow pretences? The indolent man will here be encouraged, by being taught that he may take the property of his richer neighbour to bring him down to his own standard. Let such notions only be adopted in any nation, and it must soon become a nation of *poor* creatures indeed! *Level* to all intents and purposes they would soon become. *Level* in understanding, for there would then be no excitement to improve the mind, and to cultivate the mental faculties. *Level* as to all noble exertions of activity and industry in any pursuit whatever, either beneficial to the individual, or useful to the community: Since industry would be only exerted in vain, as the rewards of it would be liable every moment to be taken away.

With regard to distinctions in rank, and the propriety of a nobility, I shall deliver my sentiments in defence of these in another place.

shall always to the best of my abilities assert the propriety, nay the utility, of a properly constituted Nobility to the welfare and to the happiness, as well as to the dignity of this great and flourishing nation.

No reward has been sought, or even so much as wished for. In receiving none therefore no disappointment has been incurred. The thanks and approbation of good men are the highest gratification that in such a case can be obtained. Exertions even in my narrow sphere in endeavouring to illuminate minds not much informed, in pointing out abuses in our government, which injure every part of it, as well as the people; in strenuously defending (which I will do with my latest breath) the overthrow of a wicked and contemptible tyranny in France, with as strenuous a support of our own government:—The doing of this, I say, as I could not do it to ingratiate myself with the powerful, or for the sake of any reward whatever, ought to have met, one would think, with the approbation of the most censorious. The tongue of even malevolence itself would not dare to rise, one should expect, against designs so disinterestedly intended to promote the interest and happiness of mankind, and to support our government

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in this kingdom, and good government throughout the world. There are, however, even in this enlightened nation, men abandoned to the confined views of self-interest, whose feelings are concentrated within the narrow circle of their own selves. If possessed of sense and knowledge enough to dictate or suggest any opinion of their own, before they venture to deliver it they crouchingly and meanly consider what opinions may be entertained by men of wealth and power about them, or what may be the fashionable doctrines of the day.—'Tis not what is good and what is right, that these men have in view, but what is most favoured and approved of by men in places and pensions, who can very seldom consult the real benefit of mankind. This menial crew, of humble views and humble apprehensions, start as if an earthquake had alarmed them, when they hear honest men deliver their sentiments, who pay no attention to any opinion but what is right; who would shew indeed all proper deference and respect to men high in station, but who pay too much respect to themselves to give up their own unprejudiced opinion to any person upon earth in a slavish and a servile manner.—The opinions of these men can never for a moment disturb a mind, whose views are bounded by rectitude, and which in all its opinions and
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its whole conduct, has consulted alone the good of mankind, without a single regard to its own interest. I have often however been hurt at seeing men of otherwise honest dispositions, who have been possessed of more frigidity of temperament than myself, frequently give way to the confident and bold assertions of the mean dependants on the great, and tamely give up their own unbiassed sentiments merely to conciliate the esteem of that *selfish* class, whose approbation can confer no honour, and whose ill-will can give no disgrace. By such men my imprudence has often been blamed for not repressing my warmth and indignation at seeing abuses defended, and the mass of mankind treated like *creatures* made only to be subservient to the contemptible views of the wealthy and the powerful.

Having premised these things, I hope to gain the approbation of honest men for my opinions, however mistaken they may chance to be in themselves, or how weakly or imperfectly they may be delivered to others;—I hope, however I fail in these respects to gain their esteem for at least sincerity in my sentiments, and for honest and good intentions in disclosing them.

The opinions of any man, however wise or however great, on this subject are of no conse-

quence at all any further than they appear agreeable to reason, to philosophy, and common sense. Aristotle however, who has been brought forwards by some writers to bear his testimony to arbitrary power, may be quoted as an evidence in favour, and in support of liberty.

In the writings of this great philosopher upon the subject of Government, are the following sentiments, which prove that upon this as well as other things his views were enlarged, liberal and extensive.

Δια το την φύσιν ισος είναι πάντας, αμα δε και δικαιοι, ειτ' αγαθοι
ειτε φανλοι το αρχειν, παντας αυτε μιτεχειν *.

And in another place he says:

Φανερον τοιουν ως οσαι μεν πολιτειαι το κοινη συμφερον σκοπῶσιν,
αυται μεν ορθαι τυγχανουσιν, υσαι κατα το απλος δικαιοι. Οσαι δε
το σφετερον μονον των αρχοντων, ημαρτημεναι πασαι, και παρεκδασεις
των ορθων πολιτειων· δισποτικει γαρ, η δε πολις κοινωνια των ελευθερων
εστι †.

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* “ Nature has made all men equal, and therefore it is just, be the Administration good or bad, that all should partake of it.”

ELLIS.

† “ It is evident that all those governments which have the common good in view are rightly established, and strictly just; but those which have in view only the good of the rulers,

The above passages fully vindicate the Father of science from defending arbitrary power; but if Aristotle, or a greater man than Aristotle, were to say whatever he could in support of it, it would not alter the nature of things, nor change the common sense of mankind. What in the nature of things is evidently wrong, no arguments however acute, no sophistry however subtile, can make right. Truth, it is true, may for a time be disguised and kept out of sight, but apply the touchstone of solid reasoning, and the flimsy veil vanishes which overspread her sacred countenance, and prevented her from being seen.

By the word *equality* which I have used in the first Discourse, let me not be supposed to favour the opinion of those, who contend that there ought to be no distinction of rank, nor of property among men. Were this to be allowed, all society would soon be destroyed, and confusion and rapine would universally take place. And

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rulers, are all founded on wrong principles, and are widely different from what a government ought to be; for they are tyranny over slaves, whereas a city† is a community of freemen."

ELLIS.

† That is, a state.

even then this equality would not long continue. For, suppose for a moment, all distinctions, and all property equalized, the same distinctions and the same differences would in the common course of things rise up again and be established. For while all was disorder, and no government might be supposed to exist to answer any proper purpose, the strong would prey upon the weak, and those variations and distinctions with regard to strength and cunning would take place in regular society, which exist in a meer state of nature.

If civil government were soon established, who would say that equality could then be maintained? Would not superiority in abilities and virtue keep up a wide difference among mankind; and is it not right and agreeable to reason, that superior talents and more exalted virtue should meet with a proper reward, and with superior attention? Hence then from *natural* distinctions in a state, spring up of themselves *civil* ones, and shew us at once the propriety, nay the necessity, of a NOBILITY. For if great talents and great virtue meet with no attention or recompence, farewell to all emulation amongst mankind; there will then be much fewer excitements to glorious actions, to courage in defence of one's country, to strenuous exertions
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in the service of the state, or to the more tranquil, but not less useful nor less noble, pursuits of science and literature, by the flourishing of which all mankind are humanized, and their condition meliorated and exalted. A nobility therefore rightly constituted is not only necessary to a nation; but adds dignity and splendour to it. It is necessary both to reward, and to encourage, merit, a circumstance which points of the utility of it to a nation at large. It adds dignity and splendour to a kingdom, as not only recompensing, but rendering conspicuous, the talents, the virtues and the abilities which distinguish it,

My own opinion in short respecting *equality* is this: That every one in a free country has an *equal* right to liberty and to the protection of the laws: Every one has an *equal* right to enjoy unmolested by any person, however great or high in station, his substance and property, whether it be the reward of his industry, or whether it be derived by inheritance from his ancestors. I neither know nor acknowledge any other equality than this. Men may as well talk of being equal in size, equal in strength, equal in genius or capacity, equal in learning and in acquired abilities, as talk of being equal in any other

sense than the above. Nature herself has made distinctions amongst us, and to ingraff civil ones upon them is paying a proper attention to her laws, as by so doing a state confers honours upon those whom she herself first marked out to be distinguished and raised above others.

I come now to deliver my own opinion upon a few particulars of much consequence and importance. I must however once more remind the reader that I am not pretending to give instruction in politics; nor to enter into abstruse disquisitions respecting the origin and foundation of government. I am only, for the reasons before mentioned, offering, with as much conciseness as I can, the private sentiments of an individual concerning a reform in our own government, and endeavouring to shew that in attempting to bring it about, it would be highly impolitic and absurd to take the proceedings in France for a model, the circumstances and situation of the two nations being every way so essentially different.

I shall disclose my sentiments on the few points I am about to speak of, with freedom and openness. There is indeed no reason why I should hesitate in declaring them, "because" (to adopt the

the language of a very learned and powerful writer) "they loosen no one ancient bulwark, because they leave the crown, the peerage, and the church, nothing to fear, and because they give to the nation at large much indeed to hope*." And to use the words of this very masterly writer in another place of the same publication, which I do because they express in elegant language exactly my own sentiments, and perfectly correspond with my own ideas, I assert "that reverencing even the wilder excentricities of a passion for liberty, I never would break down the fences of subordination, and that, detesting priestcraft and kingcraft, under all disguises whatsoever, and for all purposes whatsoever, I would sooner perish than lend my assistance to the abolition of priests and kings—Qualify, say I, and improve; and, if there be real occasion, restrain; but, *destroy not*. Anticipate danger by *well-timed and well-proportioned* regulation; but provoke it not by superfluous and precarious experiment."

My own ideas of a reform, not only agree with those of Dr. Parr, but are similar I believe,
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* Vide Dr. Parr's Sequel to a Printed Paper lately circulated in Warwickshire.

to the former opinions of Mr. Pitt, Mr. Burke, and many others upon this subject. And, although the interested and selfish opposition of placemen to a reform cannot deserve much serious attention, yet should I by circumstances arising from the views of any who may wish to take advantage of the present state of men's minds to overthrow and destroy our constitution, and bring in riot, confusion and disorder, be convinced that this is not a proper season to urge such business, I would abstain from pressing a reform at this time, till the minds of men are rendered more cool and tranquil, and till they become better able to consider this matter with the seriousness which the great importance of it deserves.

A *limited* monarchy, with a properly constituted Nobility, properly independent of the Crown, and an House of Commons *fairly* representing the nation, I esteem as that kind of government, which can best secure the liberties, and call forth and reward the abilities and virtues of mankind in this kingdom. This form of government has my firm approbation and support. But however for a people to be perfectly easy and happy under this system, each part should be entirely independent on the other,
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and all so far least dependant upon the people, that no selfish views of private aggrandizement, or of private advantage of any kind whatever, can for a moment set aside an attention to their real welfare, and induce the governours to sacrifice the lives and properties of the nation to gratify their own ambition or their own resentment.

No *sinécure* places should be permitted to exist, no *undeserved* pensions should ever be granted, by which much undue and corrupt influence is obtained by the state, and should any minister be base enough to form any design injurious to the constitution or to the people, by the possessors of such places and pensions he is sure to be defended and supported.

Now will any one pretend seriously to affirm, that our House of Commons approaches to a proper and fair representation of the people? Mr. Burke and others may declaim on its excellence and its answering every purpose whatever (that is beyond a doubt every purpose they may wish to have answered by it), but while it remains as it now does, independent of the people, and subject in the manner in which it is to the will and power of the minister, the people instead of being represented by those who should take care of their
interest,

interest, have an House of Commons chosen by a part, and in very great measure a corrupt part, of society*, which while thus under no proper controul from the people, cannot be expected seriously to consult their advantage, but being subject to the undue influence of the minister, to whom its members look up for reward and preferment, it throws of course a great and very dangerous weight of power into his hands,

For the sake of the king and the other branch of the legislature, as well as for that of the people,
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* It is needless to say that I allude to the number of rotten boroughs and the numerous places under undue influence, which make this house of parliament a meer farce of representation, (or something even worse than that) and take away from that DIGNITY, which an house of Commons would maintain, that was fairly and honourably chosen by the people.

I wish my readers would take the pains to peruse a work which will give them much curious information on this very interesting and important subject. The work I allude to is entitled, *An entire and complete History, political and personal, of the Boroughs of Great-Britain; to which is prefixed, an original Sketch of constitutional Rights, from the earliest Period until the present time; and the Principles of our ancient Representation traced from the most authentic Records, supported by undeniable Testimonies, and illustrated by a Variety of Notes and References, collected from the most respectable, legal, political, and historical Authorities.*

this great evil ought to be remedied. How-much nobler would the executive part of government appear when no suspicion could be entertained of its receiving any unfair or *bought* support from another part of the legislature; and the declarations of moderate men, I may say, of all parties, acknowledge the propriety and necessity of removing all corruption from the House of Commons, and of rendering it, what the CONSTITUTION DESIGNED IT TO BE, a fair and proper representation of the people, without the possibility of its members being withdrawn from acting for their best interests by bribery and corruption in whatever shape it may be practised.

The man that with proper temper points out abuses, which sully and tarnish the beauty of our excellent constitution, and which injure the people by exposing them and their liberties to oppression, does his duty as a good citizen of the state. He does his duty to the king, whose real dignity and interests are much hurt by the continuance of these corruptions, the removal of which would fix his throne on the strong and immutable basis of public freedom and of public benefit.

The truth of what I have said is known to every one in the least conversant with the subject.

ject. However as a single fact does more than many arguments (however justly founded) in proof of any circumstance, I shall transcribe for the purpose of gratifying the curiosity of my reader, as well as for his information, the following singular account of what is styled the "management of the house of commons," which confirms *at once* all that I have been saying.

It is taken from a work, the author of which has spared no pains to collect useful and valuable information respecting the circumstances he treats of. The title of it is, *Anecdotes of the Life of the Right Honourable William Pitt, Earl of Chatham; and of the principal Events of his Time. With his speeches in Parliament, from the Year 1736 to the Year 1778.* 2 vols. 4to.

"The management of the house of commons, as it is called, is a confidential department, unknown to the constitution. In the public accounts, it is immersed under the head of secret service. It is usually given to the secretary of state, when that post is filled by a commoner. The business of the department is to distribute, with *art* and *policy*, amongst the members who have no ostensible places, sums of money, for their support during the session; besides contracts,

tracts, lottery tickets, and other douceurs. It is no uncommon circumstance at the end of a session, for a gentleman to receive five hundred or a thousand pounds, for *his services*."

As many of my readers would never suspect that an HOUSE OF COMMONS pretending to represent the BRITISH NATION could submit to be *managed* in this manner by the minister of the day, I shall, for the further elucidation of a circumstance so singularly curious, transcribe the note which is added to the paragraph just quoted. I do it the more readily because the work from which I have taken these extracts is too large, and consequently too expensive, to be purchased or read by every one, who might otherwise wish to see it.

" Mr. Fox was so confident his negotiation with the duke would succeed, that while it was pending, he sent the following letter to his friends:

" Sir,

" The king has declared his intention to make me secretary of state, and I (very unworthy as I fear I am of such an undertaking) *must take the conduct of the house of commons*. I cannot therefore

therefore well accept the office till after the first day's debate, which may be a warm one. A great attendance that day of my friends, will be of the greatest consequence to my future situation, and I should be extremely happy, if you would, for that reason, shew yourself amongst them, to the great honour of, &c. &c.

H. F O X."

"In the Memoirs of the Marchioness of Pompadour, (vol. 1. pages 57, 58, 59, Eng. Transf. 1766,) we are presented with a very interesting anecdote, written to Cardinal Fleury, by an *English minister* of that time."

"I pension (writes the minister) *half* the parliament, to keep it *quiet*. But as the king's money is not sufficient, they, to whom I give none, clamour loudly for a war; it would be expedient for your eminence to remit me three millions of French livres, in order to silence these barkers. *Gold* is a metal which here corrects all ill qualities in the blood. A pension of 2000l. a year will make the most impetuous warrior in parliament, as tame as a *lamb*."

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“ By the help of this anecdote,” says the writer of this work, “ we are enabled to comprehend the *mystical* meaning of a minister’s *planning* of a parliament, and of a minister’s *conducting a house of commons*.—The former phrase we find used by Mr. Tindal, in the octavo edition of his history of England, vol. 21, page 439.—It runs thus: ‘ Mr. P——, before his death, had settled the plan of the new parliament.’—And same vol. page 510, he subjoins—‘ As to the elections they went much in the same track *that had been laid out* by Mr. P——.’”

As serving further to unveil this abominable corruption which adds such disgrace to one part of the legislature, and so much burdens and oppresses the people, I shall transcribe what is said respecting a part of Mr. Pitt’s life, after he had quitted the ministry. It adds a strong confirmation to what I shall presently have occasion to remark concerning the instability and uncertainty of the friendship and support of placemen and pensioners, and shews how little dependance is to be placed in them. On this account I wish the reader to recollect it, when I shall by and bye be speaking of this subject. The following circumstance shews us likewise what

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little attention can be paid to their support or defence of any thing done by those in power, or to what they may say in favour of any person in office, as we see they offer themselves to the *best bidder*, and he that proves so gains *their* best interest and strongest support!

“ We have seen” (says the author of this by no means *unuseful* publication) “ the end of this great man’s brilliancy, as a minister. We are now to view him in the character of a single member of the legislature; dignified, indeed, by reputation, but accompanied by no influence, nor followed by one individual of that obsequious crowd of representatives, who had lately given him unlimited confidence, and unbounded praise. This sudden, but not surprising change of opinion, in the representatives of the nation, was occasioned by no alteration in his sentiments or principles, no relaxation of his promptitude or vigour, no impeachment of his conduct, his judgment or his virtue; nor was it to be ascribed to the usual versatility of mankind, particularly the natives of Great Britain, whose ruling passion is novelty; but it is to be attributed entirely, and exclusively, to the influence of corruption, to the avarice and vanity of such men as are always eager to pay homage to the distributor of rewards;

wards; whoever he may be, of whatever nation, or of whatever complexion."

" The management of the house of commons is become so perfectly mechanical, that it requires only a small knowledge of the principles of the machine, to be able to transfer the majority at almost any time, from the most able statesman, to the favourite of the crown, or the confidant of the enemy; who may have no other recommendation, than the smiles of the first, or the money of the last; with the same facility, that an India bond, or any other negotiable property is transferred every day."

When the Parliament met in November, 1762, we are informed by this writer that great and extraordinary preparation was made for this event. The royal household was increased; the grooms and lords of the bedchamber were doubled, and 25,000*l.* were issued in one day, in bank notes of 100*l.* each, the only stipulation was—" Give a sure vote."

Can the meekest and most moderate man in the universe, say that *these things ought to be so*? Can he say, that they are not blemishes and defects which call, and loudly call, for a remedy?

And is not the cry of Mr. Burke and his *pensioned crew*, that the House of Commons needs no reform;—is it not, I say, not only contrary to his former positive declarations, but is it not an insult to the common sense and the common understanding of mankind. Since these abuses are contrary to the spirit of our Constitution, and take so much from its original excellence, the man that with temper and moderation points them out deserves well of his Country,—deserves well also of his King. They who oppose these proper reforms must bear with those who suspect that some degree of selfishness must exist at the bottom of such opposition. A man might with the same propriety oppose the restoring a sick person to his health, as forbid the healing the body politic of any wound it may have received, or of any disease which it may have contracted.

With regard to those who oppose all reform, however moderate and proper, as being what they are pleased to term *innovation*, such reasoning is too weak and too childish to deserve a serious answer, or indeed any answer at all. Let this idea only be adopted, that no innovation must take place, and you put a final stop to all the improvement of mankind, and to their further progress towards

wards perfection. For every improvement that is made is an infringement upon the edict that forbids innovation. The philosopher therefore need not consume his health by studious labour, nor the honest politician be anxious to mark any measure that may prove injurious to mankind, and which arises from the corruptions which there are few who do not acknowledge to exist in our constitution.

But suppose this more than absurd idea had been prevalent some ages ago, what would have been the case with us, and what would have been our condition at this present time? Had no *innovation* taken place we might all have now been heathens—for Christianity less than eighteen centuries ago was an *innovation*. We might not have been blessed with the British Constitution, for that at one time was an *innovation* likewise. And what, we may ask these sagacious reasoners, (for to call them philosophers or even politicians is prostituting a term of respect, and strangely misapplying the expression)—what, we may ask these overwise pretenders to argument, will be the case with the miserably oppressed inhabitants of Turkey and other places, both with respect to religion and to government! If the objector to *innovation* be a

Christian, as in this kingdom I will presume him to be, will he wish Christianity not to be diffused over all nations and every one to partake of its comforts and blessings?—If he really venerate the Constitution of this country, will he be so wickedly selfish as to wish that the degraded inhabitants under oppressive governments, may not enjoy equal liberty and equal advantages with himself. If this objector be true to his doctrine that no innovation is to be admitted, I must think that he can only value this government as far as it is merely conducive to his own *private* interests. Upon this account mankind would wonder indeed if all placemen and pensioners were not strong objectors to any *innovation* whatsoever. But if any truly independent and upright person should pretend to argue in this manner, it would be not a little strange and wonderful: Since he must to all intents and purposes assert that Christianity is to remain in the state it is now in, without being propagated any further, and that the people who are under arbitrary power in any country must continue always to be *beasts of burden*, since the law concerning *innovation* is, like that of the Medes and Persians, a law which never changes, nor is subject to alteration.—The British Constitution, which has been the admiration of attentive nations, must extend to no other kingdom than that

that of Britain. And had the government of Turkey chanced to have been the government of England, we must never have fought for a Constitution like the present one. Nay had these men existed at the revolution, the present illustrious family would not with *their consent*, have been placed upon the throne, because that would have been a great and dangerous *innovation*. Had they lived at the time of the reformation, we must still have remained Roman Catholics, true to the infallible dictates of the *inspired* Pope, because the Church of England and the protestant religion would have been an *innovation*, and upon that account not to be admitted.

If our Constitution appears so excellent, so splendid, and so attractive, as I joyfully acknowledge that it does, with these existent imperfections of some of its parts, why should we not by removing these *dark spots*, which obscure its native lustre, endeavour to let it appear in its full splendour and glory. The sun, 'though obscured by clouds, still shews itself by its energy to be the powerful god of day; but remove those vapours which so much hide its brightness, and is not the whole creation more warmed by its rays, and more invigorated by its undiminished influence!

The reform of the striking abuses which I have been alluding to, would not only be of great benefit to the people, for whom such reform, I will be bold to say, is necessary, but, as I just now hinted, advantage of by no means a small account would be derived to the king himself from it. There would then be nothing to hinder him from reigning universally in the *hearts*, as he now reigns (and long very long may he do so!) over the persons of the people. The approbation and love of a free people, generously bestowed on their king, who consults and is anxious for their interest and happiness, must be the noblest reward, the highest gratification, that a monarch can receive! Compared with this, what is the often dissembled support and favour of hireling and pensioned slaves! The favour of the latter, as it is granted, very generally, to answer their own selfish purposes, cannot be depended upon, as, should better prospects of *private* advantage present themselves, it may naturally be expected that they will desert their post, and leave those friendless, for whom a little while ago no professions of support were great enough, and no flattery, however lavish and profuse, was thought immoderate or beyond the bounds of sincerity.

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Let the late melancholy illness of his present Majesty bear witness, strong witness, to what I have been saying! Some of his former friends (meer pretenders to be so) deserted him,—and deserted him at a time, when they ought to have given him their firmest and best assistance, and went over to an other party who they then expected would soon be in power!

It is worth while for the reader to pause for a time, and to exercise his own reflections on such conduct!—Let him consider what is the faith, what the honour, what the integrity of those who are bribed or corrupted to support any cause whatsoever. Those whose feelings are chilled by self interest and selfishness desert the best and noblest cause when their own private advantage is put into the opposite scale. As place-men and pensioners are the ruin of a nation, so are the meer *parasites* and *flatterers*, not the sincere friends, of the monarch who protects and supports them. As self interest and *money* gains them to one cause, superior inducements of the same kind will bring them over to another. How infinitely better, how infinitely more noble, is it for a monarch to trust to the unbought love of a free, a generous, and independent people, than to confide in the purchased favour
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of sycophants and flatterers. Had his Majesty at the above period been supported by none but these, what might have been the consequence, I cannot, and of course shall not attempt to say. These creatures, like birds of prey, surround a carcase only to devour it. They are indeed a species of noxious animals which prey upon and drain the juices of whatever they can lay hold of, but having exhausted one poor animal and rendered it unfit to afford them further matter to devour, they quit it without reluctance, and go in pursuit of another!

But from these reflections I return to my subject.

A good King who had been the sincerest friend of those about him, was supported by some of them—just as long as they themselves were benefited by such support. He is afflicted with a lamentable disease, and at this time, when their assistance was become necessary, and when by giving it they would only have shewn proper gratitude for past favours;---at this time they meanly desert him, and recede to the party who was then expected to be soon in possession of the reins of government. Let the conduct of Mr. Burke at this remarkable period, when the
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hearts of the whole nation were deeply affected at the condition of their sovereign;—let his conduct, I say, at this time never be forgotten. Nay, his cruel insults over the calamities of a monarch,—calamities, which when they befall the poorest subject, excite the sincere pity of every humane mind, can never be effaced from the memories of a people, who always revered the virtues of their king, and who felt, and deeply felt, for his misfortunes!

Mr. Burke, who so piteously laments the fall of tyrants, and so very pathetically deplores (*as he would seem to do*) their misfortunes, (circumstances which must of course, attend their fall) could exult over the misfortunes of a good king who had the affections of his people, and cruelly exclaim that “ Providence had hurled him from his throne.”

In his speech when the bill for the regency was under agitation, the language he made use of would been at any time very “ indecorous,” to adopt an expression of his own, but such shameful mockings and ridicule applied to any person whatever labouring under such an heavy affliction, indicated, to say the least of it, a cold and an unfeeling heart. I shall quote a few
lines

lines of this ever memorable speech as a proof of what I say. "Ought they" (says he) "to make a mockery of him, putting a crown of thorns on his head, a reed in his hand, and dressing him in a raiment of purple, cry, Hail! 'King of the British!'"

When therefore Mr. Burke can so feelingly lament the fate of the king of France, and use such scornful and highly indecent language to a king afflicted by Providence, what are we to think could influence his conduct! Were it *real* feeling for the situation of the king of France, how much more would real feeling be roused at the afflictions of a king, loved and esteemed by his people!

I could wish to hide these blemishes in a man for whose abilities I entertain much sincere respect, and whose many virtues I highly reverence, but as Mr. Burke does not confine himself within the bounds of decency when he is censuring those who commend the Revolution in

* This part of Mr. Burke's speech is quoted by Mrs. Wollstonecraft in her *Vindication of the Rights of Men in a Letter to the Right Honourable Edmund Burke; occasioned by his Reflections on the Revolution in France*. From this very spirited work I have copied the above part of Mr. Burke's speech.

in France, it is impossible, when reflecting on such behaviour not to recollect his own inconsistency, and to remember that, when he has thought proper to speak different sentiments, no one has used more harsh or *stronger* language than himself.

As a proof of what I say, I think it proper to quote the following curious passages from Major Scott's Letter, addressed to him, which shew in a small compass with how little respect he could speak of Kings, Lords, and Commons, when it pleased him to do so*.

In the following passages the author has presented us with a brief summary of the chief contents of the whole pamphlet.

As what I am led to quote is rather of some length, I could wish on that account not to transcribe it, but as it furnishes no ordinary instance of no ordinary versatility and liableness to change, like a weather-cock, turning about as the uncertain wind directs it, I trust that the reader
who

* The reader will likewise observe what opinion he formerly entertained of Mr. Pitt.—*Sed nunc tempora mutantur!*—

who may not have seen it will peruse it with some satisfaction. "Let me bring to a *point*" (says Major Scott) "the heaviest accusations, that you have preferred, both against the minister, and the several branches of the legislature."

"Mr. Pitt, by your account, got into power by *dark and secret intrigues*, and by corrupting the House of Lords, which induced a virtuous House of Commons to *withhold all confidence from him*."

"He preserved himself in power by a *notorious breach of faith*, in advising his majesty to *forfeit his royal word*."

"He *used his power* in a manner so flagrantly *corrupt*, that all the acts of Roman iniquity, did not equal the *gigantic corruption of one single act of Mr. Pitt's*."

"During the indisposition of the king, he formed a most monstrous system, by which he violated *every principle of the British constitution*."

"All the lesser acts of his administration were faulty in a degree, and his interference with Russia, a *most palpable error*."

"Yet,

" Yet, Mr. Burke, (observes the Major) this is the *minister* whom you leave in possession of unbounded power, *with great satisfaction.*"

" The House of Lords is composed of members, many of whom are perfectly ready, and willing to act the part of *talebearers, parasites, flatterers, pimps, and buffoons.* After having engaged to vote with Mr. Fox, corruption and intimidation were successfully employed, and they voted with Mr. Pitt."

" The House of Commons were ready at all times to support that minister, whom the king's friends chose to bring forwards, as the puppet of the day, and nothing could cure their versatility, and infidelity, but the *interposition of the people.*"

" The king was naturally a lover of low company, and therefore it was necessary, (*provided the thing was not overdone*) in a manner to compel him to associate with his nobility."

" A very loyal account, truly," (adds the Major) "of the three branches of the legislature, and an excellent character of his majesty's minister, and all *faithfully extracted* from the works

works of the Right Hon. Mr. Burke, the gentleman who is so anxious to let the people of France know, that *we* look up with *awe to kings*, with *respect to nobility*, and with *affection to parliaments*."

When Mr. Burke likewise thought it convenient to hold different sentiments from his present ones, instead of wishing the people to bend their necks to the yoke of arbitrary power, he could use a very different kind of language, as will appear from the following specimen. He tells us, "that a strenuous resistance to every appearance of lawless power, a spirit of independence carried to some degree of enthusiasm, an inquisitive character to discover, and a bold one to display, every corruption, and every error of Government, are the qualities which justly recommend a man to the favour and confidence of the people."

Nay he has formerly gone so far as to speak of the INTERPOSITION of the people as being necessary to reform the Constitution. "In the situation in which we stand" (says he) "with an immense revenue, an enormous debt, and mighty establishments, he sees no other way for the preservation of a decent attention to public interest

in

interest in the representative body, but THE INTERPOSITION OF THE PEOPLE, whenever it shall appear to be necessary to hold the Constitution to its true principles. The distempers of Monarchy were the great subjects of apprehension, and redress in the last century—in this, the distempers of Parliament; and it is not in the Parliament alone, that the remedy for parliamentary disorders can be completed. Hardly indeed can it begin there. It is not," observes he, "support that is wanting to Government; it is reformation."

Speaking in defence of associations, he remarks, "That unconstitutional Statesmen have always represented connection and faction as equivalent terms! and the reason is evident. Whilst men are linked together, they easily and speedily communicate the alarm of any evil design—they are enabled to fathom it with common council, and to oppose it with united strength. When bad men combine, the good must associate, else they will fall, one by one, an unpitied sacrifice in a contemptible struggle."—"Certain," says he, "it is, that the best patriots in the greatest common wealths have always commended and promoted such connection. "*Idem sentire de republica,*" was with them a principal ground

of friendship and attachment. The Romans, in particular, carried this principal a great way. This whole people were distributed into particular societies, in which they acted in support of such interests in the State as they severally affected. — This wise people believed friendship to be no mean step towards patriotism: It was their wish to see public and private virtues harmoniously combined, and growing out of one another in a noble and orderly gradation." He likewise goes on to say that "Critical exigencies will arise. This, if I am not mistaken is one of them. Men will see the necessity of honest combination: but they may see it when it is too late; and they may at length find themselves under the necessity of CONSPIRING, instead of consulting*."

"When

* For this and much more, I refer the reader to Mr. Burke's pamphlet, entitled *Thoughts on the present Discontents*; or for extracts from it and for some excellent remarks upon it and on Mr. Burke's conduct, to an able publication by Mr. Belsham, entitled an *Examination of an Appeal from the new to the old Whigs*; a publication worthy of attention for many remarks distinguished by their importance and liberality, on the political topics which now engage the minds of the public. 'Tis from this work of Mr. Belsham that I copy what I quote from the above pamphlet of Mr. Burke.

The reader who has the curiosity to see a detail of Mr. Burke's

"When I read these and similar passages" (says Mr. Bellsham, "I confess myself lost in indignation and astonishment at the matchless effrontery of a man, who, in his angry moods, can indulge himself in such unbounded licence of speech; and yet affect to apprehend danger from, and dare to impute criminal disaffection

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Burke's inconsistencies I would refer to the valuable publication of Mr. Rous, entitled, *A Letter to the Right Hon. Edmund Burke, in reply to his Appeal from the new to the old Whigs*; and to a *Letter by Major Scott to the same gentleman*.

It has been frequently reported that Mr. Burke has become a pensioner, a circumstance which if true may perhaps with some people account for the great and sudden change of his opinions. I anxiously hope that this is not true. For who would have thought a few years ago that Mr. Burke, the author of the celebrated *Reform Bill*, could thus tarnish his former well-earned reputation by himself becoming a pensioner, one of those birds, or rather beasts, of prey, which feed upon the body of the Public. Pensioners are undoubtedly a nuisance to society; they are the ruin and destruction of a nation, as they are sure to oppose even every moderate and decent reform, because they well know, that among all the abuses and corruptions which may have taken place, none need more to be amended and none call more for reformation than those abuses which give a sanction to the disposal of sinecure places, and prostituted pensions.—Therefore should any reform however excellent and moderate be once set about, they well know that their ill-earned booty must immediately be taken from them.

to those who, in comparison with himself, may be considered as guarded and cautious writers. What a torrent of furious and malignant declamation would not this political PROTEUS have poured forth, had Dr. Price, or Dr. Priestley, talked of the probable necessity of *conspiring* against the Government, or recommended an *interposition* of the people as the only means of restraining the unconstitutional innovation of the Legislative Body?"

To the poignant remarks of Mr. Belfham there is no occasion to make any addition. I would only intreat the reader to observe that although Mr. Burke was once strenuous for a reform in this kingdom, yet the exertions of the French to overthrow the most horrid tyranny, and to erect a free government in the room of it, is treated by this gentleman with the greatest virulence and the most unbecoming severity of language. Nay those who have ventured to vindicate the French in this respect, are loaded with censure, exceeding even the bounds of common decorum.

Had not Mr. Burke been so open to attack himself he yet ought to speak with decency of those who differ from him in sentiment respecting the
affairs

affairs of France. Many as good subjects of this kingdom as Mr. Burke, and who venerate the English Constitution as much as he himself can do, think different from him respecting the affairs of this nation. To those who differ from us in politics as well as in religion, candour and moderation is due. To deduce any consequences from the opinions of men, which they themselves disavow, is the height of ungenerosity;—it is want even of common charity. To the Constitution of this kingdom I pay as great a respect, I entertain for it as sincere a veneration as Mr. Burke, and will do all that I can to preserve it. I should likewise have rejoiced had France thought proper to form a Constitution on this plan. But, as I said before, as every nation at these times (I mean when revolutions take place) has a right to attend to its own particular circumstances and situation, and to adopt what form of government it may think best suited to its particular circumstances, to withhold from the French any approbation on their emancipating themselves from slavery, because they will judge and choose for themselves, respecting what alone concerns themselves, would be illiberal, unfair, and unmanly. Let me add likewise that with any particular mode of government which they may wish to

adopt, I profess to have nothing to do. I mean in this respect neither to praise or to blame. We are at too great a distance from the important scene of action, to form an immediate and decisive judgement from the often partial and always hasty account of newspapers and similar publications respecting the transactions which have taken place in this nation. To form any positive opinion respecting these circumstances, every particular event which led to them, every cause that tended, tho' remotely, to produce them, should be impartially considered and fairly examined. In short, without an acquaintance with the whole connection of surrounding particulars, no opinion can be *decidedly* formed respecting the propriety or impropriety of any mode of government which they may think proper to fix upon.*

With

* A republican form of government I disapprove of as much as any one. If great care is not taken, instead of one tyrant, a people under such a government may have many. But my objections to republican principles are too numerous to be stated in this place, had I leisure for now doing it.

Against such a government in this kingdom I will with all my might contend. But with the forms of government which other nations choose to set up, I have no more right to interfere, than any individual among them has to interfere with that of this kingdom.—No nation, in short, as well as no in-

divi-

With this I repeat, I have nothing to do. My applauses, which I confess are as sincere as applauses can be, are directed to the general

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reco-

dividual, has a right to dictate to a foreign people respecting the manner in which they shall be governed.

In the Church I approve of no government, but that which is Episcopal, because I think it of Apostolical authority, but I will not censure, much less will I think ill of, those who with sincerity and from conviction prefer a government by Presbyters.

Having myself taken a somewhat large circuit in Political as well as in Religious inquiries, I know how difficult it is to arrive at truth; I know with what labour it must be sought, and what pains are necessary to remove every thing which surrounds it, and prevents it from being immediately visible. To discover it, requires a boldness which examines every thing; which rejects nothing merely because it is *new*, but weighs with care all that can be said on each side of any subject into which inquiry is to be made. After all that can be done, after every labour exerted, and every care and attention bestowed, what from particular partialities, which men cannot always remove, what from errors in judgment, which human nature even in the greatest characters is liable to, the wisest and best of us very frequently are mistaken, and embrace as truth what does not even bear the resemblance of it. From hence we should learn to shew candour and moderation to the sincere opinions of every serious and impartial inquirer, how greatly soever they may chance to differ from our own. From a consideration of these circumstances, from reflecting how
truth

recovery of their liberty;—they are bestowed on that astonishing spirit, which overthrew the despotism of ages; destroyed the castle of oppression, and by the hands of an untrained multitude, a people unused to war or military discipline, routed the strong and well trained army of tyrants and oppressors*.

Let the warmth which I feel in the cause of *proper* liberty,—(I make use of the word *proper* that cavilers may not pervert my meaning to *licentiousness*;)—Let the warmth, I say, which I feel in this great cause of the human kind, be
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truth will thus elude the strictest search and the most laborious investigation, the active mind which disdains to be fettered to the earth, and to be immersed solely in its low pursuits and gratifications, but is eager to employ its powers in what is worthy of its exalted nature, in tracing knowledge to its most hidden sources, and effects, in the moral as well as in the natural world, to their remotest causes, will anxiously aspire after that period; when, freed from the gross oppression and the *disorders* of matter, it will be enabled to pursue its inquiries without those interruptions, impediments, and distractions, which now attend and incumber all its exertions.

* I allude to the beginning of the Revolution, when the Bastille, that accursed castle of despotism was taken and destroyed, and a large and well disciplined army that offered to oppose them, put to flight by the courageous, but totally undisciplined citizens of Paris.

censured by the unfeeling, by those hired to
 plead the paltry cause of tyranny and persecu-
 tion!—I can however appeal to Heaven, that
 in contending for the cause of mankind, I en-
 gage in a cause, not only sanctioned and ap-
 proved by itself, but in a cause every way its
 own, and in which it is every way concerned.
 For surely the Almighty formed one part of his
 creatures for happiness as well as another. He
 makes no partial, no unjust distinctions among
 them. On all alike He bestows his favours, and
 with an equal hand He distributes his blessings.
 The sun dispenses his benignant influence equally
 around him. The clouds yield their enriching
 moisture alike for the benefit of every human
 being. The splendour and glory of the supe-
 rior creation equally attract the admiraion of all,
 while the beauties of this terrestrial habitation
 in which we are placed, are, as well as its nu-
 merous blessings, calculated and designed for every
 one alike. The corn grows with equal strength
 and verdure on the humble field of the peasant, as
 on the extensive possessions of the monarch. The
 cool and refreshing spring affords a beverage
 equally grateful and equally chearing to one as
 well as to another. The odours and perfumes
 which arise from the innumerable plants and
 trees, with which the Almighty has so richly
 adorn-

adorned this part of his creation, refresh with equal power, and delight, with equal fragrance, every one of his creatures. The beauties of hills and vallies, the rich prospects afforded by fields cloathed with green verdure, or variegated with different kinds of plants and grain, or animated with the straying herd of cattle; the rough sound of a cataract, or the gentle murmurs of a rivulet, captivate with the same force, and charm with the same delightful sensations, the imaginations of us all.

Since then the Almighty in providing with equal care and beneficence for the wants of all his creatures, and in bestowing upon us all the same faculties, has shewn that we are all equally his offspring, and all of us under the same paternal care and protection, is it not the height of impiety;—nay is it not rebellion against the Supreme Being for any one amongst his creatures to rise up,—to snatch the sceptre from his hand, and to say to any part of his species, ye are all my servants, created to be subservient to my will and pleasure, and I am to rule over you in what manner I think proper! Yet these are the declarations of every tyrant, made either by his words, or more generally and much more effectually, by his conduct.

Yet

Yet of such government in this enlightened age can some men be mean enough to be the advocates!—The unfeeling sword of foreign princes even *some* Englishmen would wish to rouse against Frenchmen, who are contending solely for their own rights and their own liberties. Whatever form of government France may think proper to adopt, however bad it may appear to other nations, however different from every other system in the universe, I confidently assert that no other country has any right to interfere with them. By the same rule that vindicates this, I may go into another man's house and insist upon his governing his family and managing his domestic affairs in the manner I think proper to prescribe to him.

If every nation is not competent to manage its own business without the interference of other kingdoms, I would beg leave to ask, how or by what means is the government of every nation to be settled and conducted? Only allow that every nation has not a right to settle and conduct its own affairs and its own government, (things which can be of no real concern to any but themselves) and what must be the dreadful consequence! That kingdom which is the strongest will dictate laws to the whole world, and tyranny
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in its most dreadful colours and in its most horrid shape would soon overspread the globe, and universal despotism would soon darken and obscure every faint vestige and every slight appearance of liberty.

The same rule that gives one nation liberty to interfere with the private concerns of another, gives any other nation equal liberty to do the same with respect to us. Frenchmen with equal right may come here, and demand that we change our mode of government, and set up a form similar to their own. With equal reason and with equal justice may the armies of Turkey, should they find themselves powerful enough, over-run all Europe, destroy every system of government, different from their own, and establish in its place the most barbarous despotism, that ever oppressed the human race.

With regard to what may be said respecting princes "from their relation to princes having a common cause," this is giving to princes a cause different from, and wholly unconnected with, all the rest of mankind: it is allowing that they rule merely for their own sakes, and not for the good of others, a circumstance repugnant to common sense and reason, and which the great-

greatest advocates for tyranny and despotism have never ventured to assert. Even Mr. Burke himself affirms that the end and design of government is "the general advantage*."

Were this to be allowed, namely, that princes have a cause different from that of the rest of mankind, and that they govern *solely* for their own benefit, the consequence would be that all mankind, or (to use Dr. Parr's expression) "they who are not princes," would have a common cause against them, and 'confederacy rising up against confederacy,' a continual scene of bloodshed, slaughter and desolation would of course ensue†.

Greatly and sincerely as I rejoice at the Revolution in France, as delivering such a number of our fellow creatures from a most abject state of slavery and despotism, to the natural rank of human beings, I lament with equal sincerity the excesses, which they have committed, and the extremes which they have gone into. I deplore as much as any one the entire overthrow of monarchy, I feel much concern at the destruction of the nobility, which with the crown I could have

* See p. 256, the note.

† See p. 260, the note.

have wished to have seen *reformed*, but not *destroyed*.

My heart chills with horror when I reflect on the massacres which have taken place, and which have sullied and tarnished the glory, which by their courage and fortitude upon other occasions, the French have so justly acquired. There is something so despicably mean, and beyond conception cowardly, as well as barbarous and cruel, in murdering in cool blood even one's enemy and adversary, that the perpetrators of these horrid deeds have not only disgraced themselves, but have likewise much injured their cause by such infamous and shocking conduct. It is however my opinion, that the disgrace attending these proceedings ought to extend no further than to the actors in them. The French nation in general must feel beyond a doubt equal indignation with ourselves at having the noble cause of liberty stained with wanton cruelty, and marked with needless bloodshed. For the honour of this nation I hope that this matter will sometime be explained, and the promoters of it be discovered, that the infamy attending it may rest where it ought to do, that is, with them alone that were concerned in it.

Among

Among these and other things to be lamented and deplored, I see much to rejoice the heart of every friend to mankind, of every well wisher to his species. The recovery and restoration of liberty in general, a free and impartial representation gained by the people, the abolition of Lettres de Cachet, the institution of trial by jury, and the great blessings of religious liberty in the full toleration granted to all Christians to adopt and make use of, without any constraint or controul, that mode of worship which they think most proper and which they most approve of. The recovery of these and other invaluable benefits must furnish with much cause for sincere rejoicing every human being, who concerns and interests himself in the happiness or misery of his fellow creatures*. Every one, in short, not rendered callous to the situation of others by having the feelings of humanity deadened and destroyed by avarice and self interest, or in whom a regard for the welfare of mankind has not been overcome by having been himself privately benefited by the misery and oppression of others:---Every one, I repeat, not deadened by these means to the voice of humanity, must

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* Homo sum humani nihil á me alienum puto.

TERENCE.

rejoice with sincere exultation at seeing the dreadful arm of tyranny driven and expelled from another portion of the earth; and at hearing the chearful voice of joy, of happiness, and liberty, arise in those lands, where formerly were only to be distinguished the dreadful groans of slavery, and the cruel and wanton shouts of the tyrant and oppressor.

I return now from these observations to conclude the remarks I was before making respecting a reform in this kingdom.

To deny that any part of our government needs a reform is trifling with the understandings of the people; But to go the lengths of some reformers would entirely subvert all that is excellent, along with what needs correction and repair. It appears therefore to me, that the honest acknowledgement of what is amiss, and the declarations by moderate men of their sentiments respecting it, is a method well calculated to correct any mistaken notions respecting the necessity or propriety of following the example of a neighbouring nation, in subverting our government entirely before what is wrong in it can be amended and reformed. Such proceedings, although necessary perhaps in France, is so far
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from being so here, that many real and great excellencies in our constitution would be lost merely to obtain in that respect some visionary advantages. The extremes of tyranny and oppression which prevailed in France, owing to the entire corruptness of their depraved government, might render such steps, as I have just now said, necessary in that nation; the adopting of which in this country would be folly and madness. For in England we have a Constitution, and that naturally a good one. Abuses, it is true, deform it; but to endeavour to correct these by violence, is not only unnecessary, but highly imprudent and dangerous. By so doing we should risk the destruction of the whole machine, when only certain parts of it are out of order, and call for repair.

By peaceable and quiet means, whatever is wrong may be rectified, and the people remain under the form of government erected by the wisdom and bravery of their ancestors, and which has been the admiration of the whole world.

Whatever of undue influence the Crown may possess, may readily be corrected by the joint wisdom of the whole legislature, and the abuses which have made their way into the House of

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Commons, and which seriously affect the representation of the people, may be done away by the same means. Thus shall we preserve and perpetuate the invaluable blessings which we derive from our Constitution. And while arbitrary governments, which are built on a sandy foundation, are giving way and perishing, ours will continue firm and secure, defying any thing to overthrow or destroy it.

The disclosure of such opinions, some of which parliament, and all of which, I believe, Mr. Pitt, and Mr. Burke, as well as that truly great orator and statesman, Mr. Fox, and many others, have adopted and supported, appears to me one good method to obtain the advantage just mentioned, and to calm and quiet the present agitated state of men's minds.

With this view, but chiefly being compelled to this step to do away (as I observed before) some misrepresentation and misconception of my sentiments when my first Discourse was delivered from the pulpit, I have in this manner declared with freedom my real political opinions. Had it not been for this latter circumstance, I should not at this time have said any thing respecting Political subjects, and I have throughout

out this Essay endeavoured, as much as I was able, to confine myself to the meer elucidation of what I thought necessary to explain my meaning upon those things which had been misconstrued and misconceived.

On whatever I have imagined it to be necessary to deliver my opinion, I have expressed myself with that openness, and, I hope, decent boldness, which a consciousness of rectitude in my intentions dictated and inspired. A boldness which every honest man ought to feel, whose cause is the welfare of his fellow creatures, and whose endeavours are directed to the promoting of their best interests and real happiness.

On this account I may be allowed to hope, that these desultory observations will meet with that candour, which upright and good intentions have not only a right to expect, but which they never fail to experience from those whose views and wishes are extended to the same great and the same disinterested objects.

N O T E S.

VIDE p. 181, l. 7.

THE following quotation from a lively and spirited, as well as learned writer, needs I am convinced no apology for being produced. It is not only consonant to the subject of my Discourses, but illustrates it in a manner very animated, and in colours strong and pleasing. Those who have not read it, will peruse it with pleasure. And to those who have read it, it will bear a repetition.

“ If we expect” (says this writer) “ *permanent* delight from *transient* gratifications,” (he is speaking of the gratifications of sensual pleasure), “ our hope is vain indeed. There is a degree of animal pleasure beyond which no art can extend enjoyment. It is the measure of nature; and when that is full, it is in vain to solicit appetite by delicious Viands, or to court repose on beds of down. The tedious interval must be passed in Languor and Discontent, or in pursuit of visionary joys.”

“ There

“ There is no impropriety in amassing wealth by honourable means; nor any sin, that I know in a splendid equipage or a magnificent habitation; but he, who promises himself HAPPINESS from such distinctions, most assuredly dreams of that which will never be realized. He may, if he please, add house to house, and field to field. He may aggrandize his family, and possess the first honours and emoluments of the state, but genuine happiness is not his destiny. A distempered imagination will be ever on the wing, chasing some gay illusion from *Bath* to *Brighton*, from *Dan* to ——— *Beer-sheba*, till death * * * * *

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and this, Solomon might well pronounce *vanity*, and *vexation of spirit*.”

“ I have been speaking of those on whom Heaven, in its high displeasure, has bestowed affluence, but denied the love of wisdom. As to the man who has a taste for mental improvement, he is in little danger of passing his life in indolence and disgust; for such is the transcendent excellency of mind that its sensibilities are rendered exquisite by use; and its powers strengthened by enjoyment. A succession of brighter prospects affords it a perpetual feast, and contributes to render it serene and undaunt-

ed under the afflictions of life. From the experience of this important truth, the enraptured Solomon exclaims,

*" If your delight be in thrones and sceptres,
O ye kings of the people, honour wisdom, that
ye may live for evermore."*

*" Wisdom is more beautiful than the Sun, and
above all the orders of the Stars. Great pleasure
it is to enjoy her Friendship and in the works of
her hands are infinite Riches."*

*" I preferred wisdom before thrones and sceptres,
before health and beauty; for her ways are
ways of pleasantness, and all her paths are peace."*

" The superiority of science as to DIGNITY and PLEASURE, being thus established on the authority of inspiration, I desire to be informed with whom may a virtuous Philosopher be compared even as to public utility?"

" With the *Sordid* or the *Abandoned*? I do not condescend to the comparison."

" With an *Industrious Peasantry*? They are, I acknowledge, a valuable Order of society; def-

destined to the enjoyment of far greater happiness than luxurious Lords; for they are not at leisure to be so supremely wretched. But as they minister only to the wants of our *inferior* nature, we must be content with placing them above their indolent masters."

" With *Politicians* and *Statesmen*? If we may credit one who knew them well, even ' the peasant, whose skill in agriculture causes two grains of wheat to grow where only one grew before, is of more value to his Country than all the *Politicians* and *Statesmen* who ever lived.'*

" With *Heroes* and *Warriors*? A patriot is a sacred name. To die in defence of freedom is truly magnanimous. But those illustrious savages, who pollute their laurels in the Blood of the innocent, who traverse the globe to invade the Rights of their fellow-men, and gratify ambition; avarice, and lust, merit the deepest abhorrence. From those scenes of violence and desolation which mark the progress of their victories, turn to the mild and beneficent pursuits of a NEWTON. On one hand you hear the lamentations of widows, and orphans,

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and

* Dean Swift.

and ruined innocence; on the other, the song of angels *Glory to God on High, on earth, peace and good will towards Man.*"

"With kings? If a king be a philosopher, said Plato, he is a blessing to his people: if he be not, said Henry the first†, he is only an—*Ass crowned*. And hence the propriety of Dr. Johnson's remark, "the truest *Ornament*, and the greatest *Benefactors* of a nation are its learned and virtuous authors."

ARISTARCHUS, or the Principles of Composition.

This writer next quotes the same passage from Lord Monboddo, on the *Origin and Progress of Language*, which I have quoted from his Lordship in a note at the bottom of p. 182.

See likewise my observations on this subject in my *Preliminary Dissertation*, from p. 101 to the end.

VIDE

† "William of Malmſbury, page 87."

VIDE p. 221 and 222, the quotation from Seneca.

" Si quem volueris esse divitem, non est quod augeas divitias, sed minuas cupiditates."—
SENECA.

" Si ad naturam vires, nunquam eris pauper; si ad opinionem, nunquam dives."—
SENECA.

VIDE p. 222.

Ἐξίταξαι σαυτον, ποτιρον πλουτῆιν θλιεις, η ευδαιμονῆιν. Καί
ει μιν πλουτῆιν, ισθι οτι ουτε αγαθον, ουτε επι σοι παντη. ει δε
ευδαιμονῆιν, οτι και αγαθον, και επι σοι· επι το μιν τυχης επι-
καιρον δανειον· το δε της ευδαιμονιας, προαιρεσιως.

ΕΠΙΚΤΕΤΙ FRAGMENTA.

VIDE p. 222.

Ο πλουτος, ου των αγαθων. η πολυτελεια, των κακων· η σωφροσυνη,
των αγαθων. Καλῆς δε η μιν σωφροσυνη επι την ευτελειαν, και την
κτησιν των αγαθων. Ο δε πλουτος, επι την πολυτελειαν, και αφελ-
χει της σωφροσυνης. Δυσχερες αρα πλεοντο υντα σωφρονειν, η σωφρα-
ρῶντα πλουτῆιν.

ΕΠΙΚΤΕΤΙ FRAGMENTA.

The

The translation of these places which is given in p. 222 is from Miss Carter.

The following passage from this most excellent and instructive philosopher are so much to the present purpose, that I shall present them to the reader together with the Translation of the above-mentioned Lady.

Χαριτες, εφη, εισιν οι μεγα φρονοντες επι τοις ουκ εφ' ημιν. Εγω σου, φησι, κριττων ειμι· αγρους γαρ εχω πολλους, συ δε λιμω παρατειη. Άλλος λεγει, Εγω υπατικός ειμι. Άλλος, Επιτροπος εγω. Άλλος, Εγω ουδας τριχας εχω. Ιππος δ' ιππω ου λεγει, οτι κριττων ειμι σου· πολυν γαρ κεντημαι χιλον, και κριθας πολλας· και χαλινοι μοι εισι χρυσοι, και εφιππια ποικιλα· αλλ' οτι ωκυτερος σου ειμι. Και παν ζων κριττον, και χειρον εστιν εκ της εαυτου αρετης και κακιας. ΑΡ' ΟΥΝ ΑΝΘΡΩΠΟΥ ΜΟΝΟΥ ΑΡΕΤΗ ΟΥΚ ΕΣΤΙΝ, ΑΛΛΑ ΔΕΙ ΗΜΑΣ ΕΙΣ ΤΡΙΧΑΣ ΑΦΟΡΑΝ, ΚΑΙ ΤΑ ΙΜΑΤΙΑ, ΚΑΙ ΤΟΥΣ ΠΑΠΗΟΥΣ *.

ΕΠΙΚΤΕΤΙ FRAGMENTA ED. UPTON.

“ They are pretty Fellows indeed, said he, who value themselves on Things not in our own Power. I am a better Man than you, says one; for I have many Estates, and you are pining with Hunger. I have been consul, says another: I
am

* These lines are not in capitals in Epictetus, nor has Miss Carter put her translation of them in these characters. I have however thought proper for obvious reasons to distinguish this sentence in this manner.

am a Governor, a third; and I have a fine Head of Hair, says a fourth. Yet one Horse doth not say to another, "I am better than you; for I have a great deal of Hay, and a great deal of Oats; and I have a Gold Bridle, and embroidered Trappings;" but, "I am swifter than you." And every Creature is better or worse from its own good or bad Qualities. Is MAN, THEN, THE ONLY CREATURE, WHICH HATH NO NATURAL GOOD QUALITY? AND MUST WE CONSIDER HAIR, AND CLOATHES, AND ANCESTORS, [TO JUDGE OF HIM]?"

It has been observed that many of the Fragments which are published as belonging to Epictetus, seem not to have been his, as they are not distinguished by his peculiar manner. This observation appears very just and true. Those fragments however which I have now quoted, carry with them every mark of belonging to this author. They are expressed with that singular energy and spirit, with that force and vivacity, which are peculiar to this great philosopher. I look upon the writings of the Stoics in general, but more particularly upon the works of Epictetus, together with the Tragedies of the Philosophical Euripides, to be the most valuable remains which are extant of antiquity.

I can

I can by no means imagine what could induce Mr. Cumberland (a man to whom the cause of religion and learning is much indebted) in his *Observer* to fall so foul upon the antient philosophers, and particularly upon Socrates and Euripides, who is very justly called the philosopher of the stage. If he meant, as some have supposed, to serve the cause of Christianity by this attack on some of the greatest men which have adorned the heathen-world, Christianity would stand upon a poor foundation indeed, if it needed such wretched and flimsy supports. But, *non tali auxilio*, &c. The Christian Religion is founded too much in truth to want any such feeble aids. Against all opposition whatever manly reasoning, and open and honest argument are the only things necessary to defend it. Indeed were not this the case it would not be worth defending at all. There is likewise something so mean, something so hurtful and injurious to ones own feelings to try with such industry to collect every thing which ill-nature may have said, or which report may have misrepresented, respecting the failings of illustrious characters, that I wonder Mr. Cumberland could stoop to so ignoble a task. As I feel fully confident that the character of Socrates and Euripides can be very easily and fully vindicated from the charges brought

brought against them by this gentleman, I could wish to see some one step forwards and do them that justice, which is due to men who amidst the darkness of heathenism shone forth as superior lights, and as instructors of mankind in wisdom and virtue, and whose works* are now read by the greatest and most improved characters with not only pleasure, but with acknowledged benefit and advantage.

* Although, as every one knows, who knows any thing of the matter, Socrates himself committed nothing to writing, we being indebted to two of his disciples, Plato and Xenophon, for our knowledge of what he taught, yet I have for the sake of brevity chose to speak in the above manner, and to call that his works, which is alone the compilation of the above-mentioned writers.

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The reader is desired, before he begins to peruse this work, to correct with his pen the following ERRATA.

- In Page 8, line 1, for "again" read "gain."
 — 9, — 3, for "mention" read "maintain."
 — 37, — 2, of the note. For "fect" read "a fect."
 — 64, — 6, for "by" read "of."
 — 79, — 14, of the note. For "of Dr." read "to Dr."
 — 126, — 1, for "most of" read "most either of"
 — 126, — 1, for "or writings" read "or my writings."
 — 130, — 21, for "to instructors" read "to be instructors."
 — 147, — 17, for "quambis" read "quamvis."
 — 156, — — after the the words, "the writer last mentioned," add, "It is indeed somewhat long, but being much to my present purpose, I am unwilling in any degree to shorten it."
 — 163, — 12, for "Foesu" read "Foesii." After "Ed" in the same line, put a period.
 — 164, — 14, for "the candidates" read "candidates."
 — 205, — 3, for "posidentem" read "possidentem."
 — 227, — 14, for "little remains to be said in this place" read "it is by no means necessary to say much in this place."
 — 237, — 3, of the note. For "Jusit" read "Jusit."
 — 252, last line, after "THEOC." put two inverted commas, thus, "THEOC."
 — 258, — 20, for "elevating" read "elevated."
 — 264, — 7, after "left" dele the comma.
 — 264, — 10, after "which" put a comma.
 — 264, — 12, after "us" put a comma.

Instead of "mentain," wherever it may occur, read, "maintain."

- 153, — 17, instead of "remarks" read "remains."

